

PETRVS R. M. S. ET

LVII 2



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LVI 2



THE LOGIKE
OF THE MOSTE
EXCELLENT PHILO-
sopher P. Ramus Martyr,

Newly translated, and in diuers places corrected,
after the mynde of the Author.

PER

M. Roll. Makylmenæum Scotum, rogatu viri ho-
nestissimi, M. Ægidij Hamlini.



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ANNO M. D. LXXIIII.

CVM PRIVILEGIO.

*The lyuelie pithe of Platoes witte and Ari-
stots ingeine,*

*The pleasaunte vayne of Cicero, and of Quin-
tiliane*

*The iudgment highe, here thou maiest see:
therfor if thou be wise,*

*No farther seeke but in this booke thy self
doe exercise.*



TO THE WORSHYPFULL³

M. ROBERT WYKES OF
Dodyngton in the Countye of
Glouceter Esquier.



*Alexander Kynge of Macedone (most Worshipfull Me-
cenās) not so muche for his va-
lyant and martiall factes
(althoughe they were most vi-
etorious) as for his great loue and ardent
zeale whiche he bare to vertue and knowledge,
hathe bene of all men hade in moste worthe
estimation and goodlye memorye. Iob called
the seruaunte of God, althonghe he was wor-
thie to be praysed of all men for his iustice and
equitye, yet he was moste commended for his
syngular patyence in tyme of tribulation and
great calamytie. But when I considere with
myself your insatiable desyre and moste fer-
uent loue, not onlye in the followynge of your
owne studie, but also in the promouinge and
furtherynge of others : your greate patience
and incredible constance, in sufferynge affli-
ction and abydyng equitie : I am compelled
to confesse that there is none neyther amongst
the prophane and ethnycke authours, neyther
amongest the ecclesiasticall and spyrytuall fa-*

A. ij.

thers (of what estate or qualitie so euer they were) with the whiche ye may not be compared, yea or rather preferred. For yf Alexander were prayssed that in the mydde of his triumphant victories he dyd beare abroad with hym Ilyas the famous worke of homer containinge the battayles and destruction of Troye: How much more are ye to be commended that in the mydde of your calamitie doe bothe nyght and day where soeuer ye be, carie and reade a more worthie and pretious worke? Alexander in prosperitie tooke pleasure to reade Homere trectinge, of martiall factes, to thende he mought guyde his armye accordinge to the exacte rule therein declared: ye take pleasure in a dversitie to reade the holie Scripture and worde of God, to thende ye may gouerne your lyfe accordyng to the wyll and commaundemente of God. Where Alexander was, there was prophane Homere: where ye are there is the holie Byble. When Alexander did sleape Homere was his boulster: when ye doe sleape, the Byble is your pyllowe. Alexander for all hys ryches is prayssed for the continuall reading of one booke: what shall I then saye of you that haue bestowed no litle parte of your goodes in buyng of most worthie

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worthie workes. Iob whiche is set before our
eyes the example of a syngular patience beinge
extreamly afflicted in outward thynges, and
in hys bodye, throughe his great tormentes and
afflictions brasted forth into many incon-
ueniencies both of wordes and sentences, and
shewed hym self as a desperate man in many
thynges, and as one that woulde resyst God,
Ye hauynge no lesse occasion to complayne
beinge moſte vniuſtly ſpoyled of your goods
troubled in mynde and conſcience, threatned
dayly by your enemyes doe notwithſtandin-
ge conſtantly reſyſte acknowledgyng God
to haue ſecret iudgments, to chaſtyſe thoſe fa-
therlye whome he loueth, and to lette the re-
probate runne to deſtruction. Theſe and other
your moſte ſingular vertues hauinge conſide-
red and experimented the good will and mynd
which you beare to thei furtheraunce and ſet-
tyng forth of all ſciences, I coulde fynde none
more apte, or worthie vnder whoſe name this
golden treaſure ſhoulde come abroad, then his
whoſe vertue and good behauiour, mighte geue
ſome place and authoritie to the ſame. For al-
though there be many more adorned with ry-
ches and poſſeſſions of this worlde yet in ſet-
tyng forth of vertue and ſingular patience I

fynde none at all. Nowe therfore to conclude (Sythens, I knowe you to be most alienated from all ambition) I beseeche you to receyue, this my small presente in good part, hauing rather respecte to the mynde of the giuer then to the gyfte it self, althoughe most pretious. So I committe you to the protection of God almyghtie wishynge his heauenly Maiestie, that ye may constantlie perseuere as ye haue begonne, bothe in your spirituall and temporall affaires, to thende that ye liuing godlie in this worlde maye obtayne that heauenly Crowne of glorie whiche our Sauour Iesus Christe hath prepared to all those that doe patiently: watche for his appearynge to whome withe the father and the holy Ghost be all laude, honour & prayse worlde without ende.

THE EPISTLE TO

THE READER CONTAINING

the occasion of the setting forth of this booke, the vtilitie and profite of the same, the vse and facilitie, vwith the declaration of thre golden documents or rules appertaining to the matter of euery arte, and last a brief declaration of the methode and forme to be obserued in all artes and sciences.



SINCE it is the dewtye of all Christians (beloued Reader) to labour by all meanes, that they maye profytte and ayde their bretherne, and to hyde or kepe secrete nothing, whiche they knowe maye bring greate vtilitie to the cōmō wealthe: I thought it my dewtie (hauing perceyued the greate commoditie whiche this booke bryngeth to the Reader of what state and qualitie soeuer he be) to make thee and all others to whose knowledge it shall come per takers thereof. But least thou thynke that thy labour and payne shoulde be lost in reading of the same, seying so many bookes goyng abroad vnder glorious names, haung in deade lytle or no vtilitie, but wrapped al together with innumerable difficulties: I shall in fewe wordes shewe the, the matter contayned in this booke, the methode and forme of the same, howe easye it is aboue all others to be apprehended, howe thou shalt applye it to all artes and sciences, and shortlie that no arte or science maye eyther be taught or learned perfectlie without the knowledge of the same. As fore the matter whiche it containeth, thou shalt vnderstand that there is nothing appertayning to dialectike eyther in Aristotles xvij. booke of logike, in his eight bookes of Phisike, or in his xiiij. bookes of Philosophie, in Cicero his bookes of Oratorie, or in Quintilian (in the
A. iiij.

which there is almost nothing that dothe not eyther appertayne to the inuention of argumentes a disposition of the same, but thou shalt fynde it shortlie and after a perfecte methode in this booke declared. For thou shalt fynde no argument which is not eyther referred to one of the nyne argumentes artificial, or to the vnartificiall: no sort of disposition whiche dothe not appertayne eyther to the iudgement of the proposition, sylogisme or methode. But thou wylt saye howe is it possible that this lytle booke is able to containe all that, whiche the forenamed bookes (beyng so manie) dothe entreate? In deede thou hast no lytle occasion to maruell, but (hauing more deapely considered the matter) I beleue thou shalt not maruell so muche. For in this booke there is thre documents or rules kept, whiche in deede ought to be obserued in all artes and sciences. The first is, that in setting forth of an arte we gather only together that which dothe appertayne to the Arte whiche we intreate of, leauing to all other Artes that which is proper to them, this rule (which maye be called the rule of Iustice) thou shalt see here well obserued. For here is all which dothe appertayne to logike, and nothing neither of Grammer, Rethorike, Phisicke, nor any other arte. This is that documente which Apelles many yeares agoe dyd signifie to vs, for when as the Shoemaker reprehended the shoo of Apelles image, Apelles tooke it in good parte, because it dyd appertayne to the Shoemakers arte: but when passing his boundes he began to fynde faulte with the clothes also, Apelles sayde to hym, *Nihil Sutor ultra crepidum*, which signifieth that the Shoemaker shoulde kepe hym within the boundes of his arte. And therefore

beloued

(beloued Reader) all those which eyther write or
 teache either diuinitie, Phisicke, the lawe or any
 other thing do violate and breake this documente,
 when they degresse from their purpose and do rayle
 vpon other thinges nothing partayning therto. For
 howsoeuer they write or teache (so it be from their
 purpose) it is to be had of no estimation. Is he not
 worthie to be mocked of all men, that purposeth
 to wryte of Grammer, and in euery other chapter
 myngleth somthing of Logicke, and some thing of
 Rethoricke: and contrarie when he purposeth to
 write of Logicke dothe speake of Grammer and of
 Rethoricke? that taketh a text to preache of fasting
 and disputeth the most parte of his howre of ima-
 ges or swearing? that promyseth to shewe me the
 causes and signes of the stone, and telleth me many
 tales pertainning to the gowte? that when he is as-
 ked of contractes or obligations, aunswereth of li-
 bertie or bondage? Or if the Astrologian being
 asked of the eclips of the sonne, shoulde aunswere
 me some thing concerning the motion of the star-
 res? And yet we see the most parte of our learned me-
 bothe in their teaching and writing (to the greate
 hurte and damage of youthe) most vnshamfullie do
 vse the same which I would to god were amen-
 ded. The seconde document (which diligently is ob-
 serued in this booke) is that all the rules and prece-
 ptes of thine arte be of necessity true, which A-
 ristotle requireth in the seconde booke of his Ana-
 litikes and in diuerse chapters in his former booke.
 Thou shalt violate this document, whensoever a-
 mongest thy precepts in writing or teaching, thou
 shalt myngle any false, ambiguous, or vncerteine
 thing: as if in teaching me my logicke, which con-

sistethe in rules to inuente argumentes, and to dis-
 pone and iudge the same, thou shouldest begyn to
 tell me some trickes of poysonable sophistrie: and
 when thou shouldest teache me the worde of God
 truly, thou goest aboute to deceaue me by tellyng
 me mans inuentions: and if thou shouldest (being
 destitute of good arguments to proue thy matter)
 be lie some aunciant writer to beguyle the rude and
 ignorant people, or forge some Authors to colour
 thy knauerie which neuer was, or wrote at any time.
 I doubt not (gentle Reader) but thou hast read of
 suche felowes: alwayes call thou vpon god that it
 wyll please his heauenlie Maiestie to plante this our
 rule of veritie in the hartes of all men, but most
 chieflie in the breastes of the Pastors of the Chur-
 che, who haue the charge and dispensation of his
 holye worde. The third documente which thou
 shalt note herein obserued, is, that thou intreate of
 thy rules which be generall generallye, and those
 whiche be speciall speciallie, and at one tyme, with-
 out any vaine repetitions, which dothe nothing
 but fyll vp the paper. For it is not sufficient that
 thou kepe the rule of veritie and iustice, without
 thou obserue also this documente of wisedome, to
 dispute of euery thing according to his nature. Doe
 not entreate therfore generall matters particularly,
 nor particuler matters generally, for in so doing
 thou playest the Sophistes parte, as Aristotle tea-
 chethe in the first booke of his posteriors, and shalt
 be compelled to vse tautologies and vaine repeti-
 tions whiche thou knowest to be most pernicious
 to all artes and sciences. For if I aske thee what is Lo-
 gicke? and thou aunswereest, that which teachethe
 to inuente argumentes, thou aunswereest trulye but

not wyselie, because thou intreatest a generall thing
 particularlie: I aske the for the definition of the w-
 hole arte, and thou geuest me the definition of in-
 uention, which is but a parte of the arte. And cōtra-
 rie, if I aske the what is inuention, and thou aun-
 swerest an arte whiche teachethe to dispute well,
 surely thou aunswereest not wyselie, for thou intrea-
 test a particular thing generallie: I aske of thee, the
 definition of a parte of the arte, and thou geuest me
 the definition of the whole arte. Note well these
 three rules in reading of thyne Authors: see, if they
 intangle them selues, with thinges nothing appar-
 taining to their purpose: yf they trouble thee with
 ambiguous or deceitfull speakings, and do not
 handle euery thing after his nature. Take the fore-
 named bookes, and with thy rule of iustice geue to
 euery arte his owne, and surely if my iudgement do-
 not farre deceaue me, thou must geue some
 thing to the arte of Grammer, some thing to Re-
 horicke, some thing to the fower mathematicall
 artes, Arithmeticke, Geometrie, Astrologie and
 Musicke, some thing also (althoughe but litle) to Phi-
 losophie, naturall Philosophie, and diuinitie. And yet all
 that is in these bookes (only the fore said digressions
 excepted) dothe appartaine eyther to the inuention
 of Logicke, or els to the iudgemente. Now gather
 together that wich remainethe, after euery arte
 hath receiued his owne, and see if there be any false,
 ambiguous or vncertain thing amongst it, and yf
 there be (as in dede there is some) take thy docu-
 mente of veritie, and put out all suche sophisticall
 speakings. And last perceiue if all thinges be hand-
 led according to their nature, the generall gene-
 rallye, and the particuler particularlie, if not, take

thy rule of wysdome, and do according as the third documente teachethe thee: abolyſhe all tautalogies and vayne repetitions, and ſo thus muche being done, thou ſhalt cōprehende the reſt into a litle rome. And this muche concerning the matter intreated in this booke. The forme and methode which is kept in this arte, comaundethe that the thing which is abſolutely moſt cleare, be firſt placed: and ſecondly that which is next cleare, & ſo forthewhith the reſt. And therfore it continually procedethe from the generall to the ſpeciall and ſingular. The definition as moſt generall is firſt placed, next ſollowethe the diuiſion, firſt into the partes, and next into the formes and kyndes. Euery parte and forme is defined in his owne place, and made manifeſt by examples of auncient Authors, and laſt the members are limited and ioined togeather with ſhort transitions for the recreation of the Reader. This is that only perfecte methode which Plato and Ariſtotle dyd knowe obſerued by many noble wryters, bothe Hitoriographers, Orators, and Poetes, and now laſt (beyng ſuppreſſed by ignoraunce many yeres) rayſed as it were from deathe, by the moſt learned and Martyr to God, *Petrus Ramus*, who hathe not only proued with ſtronge argumentes, but in very deepe ſet before our eyes that this perfecte methode maye be accommodate to all artes & ſciences. What ſhall we ſaye then of thoſe, that in teaching and writing (to the greaſte hurte of the memorie) dothe put as it were the tayle formeſt, hauing no regard how euerie thinge is placed, but euen as it chaunſethe to come into their Mouthes, ſo lettethe it go. Dyd euer Plato or Ariſtotle ſo? no in deepe. But that thou mayeſt a litle the better perceyue the vtilitie of this arte, and howe farre

farre the vse of it dothe extende, I wyll shortly shewe thee howe thou shalt accommodate the same to all artes and sciences, setting before thyne eyes one or two for an example. And first what arte so euer thou purposest to intreate of, thou must come garnysht with thiese thre, Iustice, Veritie, & Wysdome, as before is sayde: and then if thou be a deuine this methode willethe thee that in place of the definition, thou sett forth the shortly the some of the text, whiche thou hast taken in hand to interprete: next to parte thy text into a fewe heads that the auditor may the better retaine thy sayinges: Thirdly to intreate of euery heade in his owne place with the ten places of inuention, shewing them the causes, the effectes, the adioints and circumstances: to bring in thy comparisons with the rest of artificiall places: and last to make thy matter playne and manifest with familiar examples & authorities out of the worde of God: to sett before the auditor (as euery heade shall geue the occasion) the horrible and sharpe punysshing of disobedience, and the ioyfull promises appertayning to the obedient and godlie. Yf thou be a Philition and willing to teache (as for exāple) of a feuer, this methode willethe thee to shewe first the definition, that is, what a feuer is, next the deuisiō, declaring what sorte of feuer it is, whether the quartane, quotidian, hecticke, or what other: thirdly to come to the places of inuention, and shewe fyrst the causes of the feuer euery one in order, the efficient, as maye be hotte meates, the matter as melancolie, choler, or some rotten humor, and so forth with the formale causes and finall. The seconde place is the effecte, shewe then what the feuer is able to bring forth, whether death or no. The third place wisshethe thee

to tell the subiecte of the feuer, whether it be in the vaines, artiers, or els where. The fowrthe to shewe the signes and tokens which appeare to pretende lyfe or deathe: and to be shorte, thou shalt passe thorough the rest of the artificiall places, and do that which is requyred in euery of them: And last come to the confirmyng of thy sayinges by examples, authorities, and (as Hippocrates & Galen haue done) by histories and long experience. After this methode Heraclitus the Philosopher examyned the phisitions whiche came to heale hym, and because they were ignorant and could not aunswere to his interrogations he sent them away, and woulde receyue none of their Medicens: for (sayd he) yf ye can not shewe me the causes of my sicknes, much lesse are ye able to take the cause away. So the lawyer shall pleade his cause, in prouyng or disprouyng after as his matter shall requier, with these ten places of Inuention, & dispone euery thing orderlie into his propositions, syllogismes, and methode. So shall the Orator declayme: the Mathematician sette forth his demonstrations: and to be shorte bothe in wrytyng, teaching, & in learnyng, thou mayest alwayes keepe these thre golden documentes in intreatyng thy matter, and this most ingenious and artificiall methode for the exacte forme and disposition of the same. After the exacte obseruation of the forsaide materiall documents and naturall methode thou hast this lytle booke sett furthe to the, whiche beyng well perused is able to bring more profytt to the (I speake after experience) then all thy fower yeares studie in Plato or Aristotle as they are now extant. And besides the greate vtilitie wiche thou shalt apprehende of this booke, the facilitie and easynes of the same
is not

is not a litle to be commended .For heare thou hast nothing to learne (and yet thou shalt learne all) but onely ten places of inuention , with the disposition of the proposition, syllogisme, and methode. Euery place of inuention and euery sort of disposition is made so clere and manyfelt with examples chosen out of the most auncyent Authors , that almost by thy self (yf thou haue any quicknes of spirite) thou mayest attayne in the space of two monthes the perfecte knowledge of the same. Heare I will speake nothing of the enuious, that thinkethe it not decent to wryte any liberall arte in the vulgar tongue , but woulde haue all thinges kept close eyther in the Hebrewes, Greke, or Latyn tongues . I knowe what greate hurte hath come to the Church of God by the defence of this mischeuous opiniō: yet I woulde aske them one thing that thou mayest knowe their deceitfull policie , and that their saying hath no grounde of veritie . Whether wrote Moyse (the Hebrewes and deuynes) and after hym Esdras in the Hebrewes and vulgar tongue or in some other straunge tongue ? Did Aristotle and Plato Greke Philosophers, Hipocrates and Galen Greke Phisitians , leaue the Greke tongue , because it was their natieue language, to seke some Hebrewes or Latin ? Did Cicero who was a Latinist borne write his Philosophie and Rethoricke in the Greke tongue , or was he content with his mother tongue ? and suerly as he testifieth hym self he had the perfecte knowledge of the Greke tongue, yet he wrote nothing therein which we haue extant at this daye . Shall we then thinke the Scottyshe or Englishe tongue , it not fitt to wrote any arte into ? no in dede. But peraduenture thou wylt saye that there is not Scottyshe wordes for to de-

clare and expresse all thinges containned into libe-
 rall artes, truthe it is: neither was there Latin wordes
 to expresse all thinges written in the Hebrewe and
 Greke tongues: But did Cicero for this cause write
 no philosophie in Latin? thou wilt not saye so, lest
 I take the with a manifest lye. What then did Cice-
 ro? he laborethe in the Latin tongue, as Aristotle
 before hym did in the Greke, and thou enuious
 felowe ought to do in thy mother tongue what so
 euer it be, to witte he amplified his natieue tongue,
 thinking no shame to borrowe from the Hebru-
 cians and Grecians suche wordes as his mother
 tongue was indigent of. What, shall we thinke shame
 to borrowe eyther of the Latin or Greke, more then
 the learned Cicero did? or finde some fitt wordes
 in our owne tongue able to expresse our meaning
 as Aristotle did? shall we I saye be more vnkynde
 to our natieue tongue and countrey then was thiese
 men to theirs? But thou wilt saye, our tongue is bar-
 barous, and theirs is eloquent? I aunswere thee as
 Anacharsis did to the Athenienses, who called his
 Scithian tongue barbarous, yea sayethe he, Ana-
 charsis is barbarous amongst the Athenienses, and
 so are the Athenienses amongst the Scythians,
 by the which aunswere he signified that euery mans
 tongue is eloquent ynoughe for hym self, and that
 others in respecte of it is had as barbarous.

Thou seest (good Reader) what a grounde they haue
 to defende their opiniō, and howe they labour only
 to roote out all good knowledge & vertue, and plāte
 mere ignoraunce amongst the common people.
 Now for to conclude, it shalbe thy dutie to receiue
 this my litle paynes in a good parte, and to call vpon
 God that the vse therof, maye tende to the glorie of
 hisholly name, and profite of our bretherne.

THE FIRST

BOOKE OF DIALECTICKE.

CAP. I.

*Of the definition and divisions of
Dialecticke.*



Dialecticke otherwise called
Logicke, is an arte which
teacheth to dispute well.

It is diuided into two partes:
Inuention, and iudgement
or disposition.

Inuention is the first parte of Dialecticke,
whiche teacheth to inuente argumentes.

An argumente is that which is naturally
bente to proue or disproue any thing, suche
as be single reasons separatly and by them
selues considered.

An argumente is eyther artificial or without
arte.

Artificiall is that, which of it self declare
and is eyther first, or hath the beginning
from the first.

The first is that which hath the beginning
of it self: and is eyther simple or compared.

The symple is that, which symplie and absolutelie is considered: and is eyther agreeable or disagreeable.

Agreeable is that, wich agreeethe with the thing that it prouethe: and is agreeable absolutely, or after a certaine fashion.

Absolutely, as the cause and the effecte.

C A P. II.

Of the cause efficient.

The cause is that by whose force the thing is: and therfore this first place of inuention is the fountayne of all sciences: for that matter is knowen perfectly, whose cause is vnderstanded: So that not without good reason, the Poet dothe saye:

Happye is the man withouten doubte,
Of thinges who maye the causes well fynde oute.

The cause is eyther efficiēt and materiall; or forinal and fynall.

The efficient is a cause from the which the thing hathe his being. Of the which althoughe that there be no tru formes, yet a greate aboundance we fynde by sonne certayne meanes distincte.

And first the thing that engendrethe or sendethe is called the efficient cause. As

Duyde

Duide, in his first booke of the remedie for
loue calleth the Slouthfullnes the efficient
cause of loue, which beyng taken awaye
loue ceaseth: for thus he there sayeth.

When curable thou shalt appeare therfore,

By my science thy healthe for to attayne.

Geue eare, this is my counsaill euermore,

From slouth and Idlenes thou do abstaine.

For thiese to fylthy lust thy mynde prouoketh

And do maintaine that, which they haue once
wrought

Thiese be the causes with foode that nourisheth;

This euill which now is pleasante in thy thought.

The father also, and the mother which en-
gendreth, and the nurses which bring vp,
are causes efficientes. As Dido, in the 4. booke
of Eneidos beyng sorely offended with
Aeneas, and seeking a cause of his crueltie,
denyeth hym to be Venus or Anchises
sonne, and sayneth other parentes to hym.

O false Aeneas thy self why dost thou sayne,

Of Venus fayre the goddess sonne to be:

Or that Anchise which dardam hight by name.

Thy author was by waye of parentie,

For dreadfull Caucasus did thee begett

On terrible and ragged rockes in filde:

And raging Tygres nourishes was sette,

To geue the sucke of vnder rude and wyld.

So Romulus was buylder of Rome, and
after hym, Kynges, Coules, Emperours

and Tutors were the vpholders of it: which all are called causes efficient.

CAP. III.

SEcondlie the cause efficient is eyther solitarie or ioined with some others, of the which some be principall and chief doers, others helpers & seruers to the principall. An example of the cause solitarie we haue in the 9. of Eneidos:

Here, here, am I (o Rutilleus) in me

Your swordes bare, thrust in with pythie hande.

The fraude is myne, I am the cause onlie

The impotent nothing durst take on hande.

The solitarie cause with others diuerse be the principalls and adiuuantes in the Dration which Cicero wrote for Marcus Marcellus is diuerslie shewed.

For often tyme (sayethe the Orator) some vsethe to extenuate martiall vertues by wordes, and pull them away from the Captaine and principall doers, and communicate them to Souldiers, that they shoulde not be proper to the Gouvernour of the warre: And certainly in warre, the fortitude of the Souldiers, the oportunitie of places, the ayde of the Allies, nauyes, and prouision of victualls helpethe muche: and fortune lawfully dothe ascribe to herself the greatest parte, so that whatsoeuer is
prospe-

prosperouslie done, that almost all she esteemes her owne. But of this glorie (o Caesar) which thou hast not long agoe obtained thou hast no fellowe: for all howe muche so euer it be (which verelie is most greate) all I saye is thine, for neither the Centurion, the Captaine, the bonds of men, nor yet the troupes, maye plucke any thing of this awaye frō thee: yea that more is, fortune that mystres of all thinges offerethe not her self in the societie of this glorie. She gethe thee place, and cōfessethe this glorie whole to be thine owne.

The instruments also are nombred amongst the causes adiuvantes. By this argumente the Epicure prouethe that the worlde was neuer made, as Cicero testifieth in his first booke of the nature of Godds.

With what eyes of mynde (sayethe he) myght your Plato beholde that composition of so greate a worke, by the which he makethe the worlde to be made of God: what labouring: what toolles: what barres: what scaffoulds: who were seruants of so greate a worke?

This vngodlie Epicure knewe not that God was able to make the worlde without any instrumente, or other causes eyther materiall or adiuvante.

THE LOGIKE
CAP. IIII.

Thirdlie the cause efficient workethe by it self, or by accident.

The efficient by it self is that, which workethe by his owne strengthe, suche as by nature or counsell do worke. As for example the naturall workyng of the wyndes is sett forth in the first booke of the Eneidos.

Then Eurus rose with northeast raging blast,
Vpon the sea, all tossing from the grounde.
And Nothus with a cruell noyse right fast,
Of whytlyng winde did blyster vp and downe.
And Affricus with ruffling tempest rusht,
Furthe of the Sowthe, the roaring sea to moue.
So that the stormie waues from deape out busht,
And raysted was the sandie bankes aboute.

The confession of Cicero containethe an example of counsaile, as.

The warre beyng taken vp, yea and almost ended (o Caesar) by no strengthe of hande, but of myne owne mynde and wyll I come vnto thiese warres, which were raysted against thee.

By accident the cause workethe, which by some externall power workethe, as in those thinges whiche are done by necessitie, or by fortune.

By necessitie, when the efficient is compelled

led to do, Suche a one is the excusation of the Pompeyans:

If I would seke (sayethe the Orator) a proper and tru name of this our sorowe, there appeares a fatall calamitie to be suddenly fallen, which hath preuented vnawares the myndes of men: So that no man ought to maruell that the counsellis of mortall men are ouercome by the fatall necessitie of the Godds.

Fortune is a cause by accident, when besides the intente of the worker, some other thing chauncethe: as,

By chaunce (sayethe Cicero in his 3. booke of the nature of Godds) Iason was healed by his ennemie, who with stroke of sworde opened his rotten impostume, which the Phisitions could not heale.

Amongest thiese sort of causes, ignorance or lacke of foresight is nombred: as, Duide, in the 2. booke of sorowfull matters excuse the hym self and lamentethe that he had seene by chaunce some of Cesars secretes: as,

Why did I see or yet beholde with eye,

What was the cause, I did by sight offende
And vnto me vnwyse and folyshie whye,

Was euer the faulte by any maner kende
Althoughe by chaunce that Acteon did see,

The nude Diane vpon the hearrie bent.

B. iiii.

Yet for al this she did make hym a praye:
 To his owne dogges which hym in peeces rent.
 Wherefore I see, that happ or negligence,
 Amonge the Godds, no mercie hathe at all:
 But who so dothe by fortune or by chaunce,
 Offende the Godds, they shall in trouble fall.
 Here rysethe the asking of pardon, as Ci-
 cero for Ligarius.

*Pardon and forgene father he hathe erred,
 he hathe done amysse: he thought not to do so:
 yfeuer he shall do suche a thing agayne? &c.
 And a litle after, he sayethe, I haue erred:
 I haue done rashelie: I repent me of my doynge:
 I flie to thy clemencie, I aske pardon, I praye
 thee that thou wylt forgene me.*

The ignorance of the cause raysethe the o-
 pinion of fortune. For when any thing chan-
 ceth beside the hope & entension of the doer,
 it is commonlie called fortune. And ther-
 fore wysely it is sayde of Iuuenall.

*Yf wysdom presente be,
 There is no God absente:
 But fortune we thee sett on hie,
 And ecke a Goddes vaunte.*

C A P. V.

Of the materiall cause.

The matter is a cause of the which the
 thing hathe his beyng: as, Diuide in the
 2. booke

2. booke of the Metamorphosis, settethe
forthe the composition of the Sonnes how-
se, by the materiall cause; as golde, car-
buncle stone, yuorie, and syluer.

The pryncelie Pallace of the fyrie Sonne,

Which Pillor hawte, surmounted farre the skye:
With glystering golde, and eke with precious stone,
In forme of flame, ascending vp on hye.

Whose topp e aboute was laid in fyne order:

With Iuorie smothe in colour whyte to see,
The duble doores were made of syluer pure:
Casting their beames vpon the dore entrie.

*Cesar in the first booke of ciuill warres com-
maundet the his souldiers to buylde Shippes of
suche a matter as they had learned before in
Brytayne, To wytte, that they shoulde make
the keele and bottome of some lyght and lieger
matter, and the rest of the bodie of the Ship-
pes with twigges couered with leather.*

C A P. VI.

Of the formall cause.

The efficient and materiall cause beyng
expounded, now folowethe the formall
and fynall.

The formall cause is that by the which the
thing hath his name and beyng. And ther-
fore euery thing is distinguished from another
by his forme.

The forme also is engendred togeather, with the thing it self: as, a reasonable soule is the forme of man, for by it Man is man, and is distinguished from all other things. The Geometricall figures haue their forme, some beyng triangles, and some quadrangles. So haue naturall things: as the heauen, the earthe, trees, fysh and such others. So that euery thing is to be expounded as the nature of it is, if we maye attayne to the knowledge therof, as in artificiall things is more easie to be founde. Celsar in his 7. booke, setteth the forme of the walles of Fraunce.

The walles of Fraunce are almost buylded after this forme: The beames of one peece direct in longitude, euery one being equally distant from another, are sett on their two endes in the earthe, hard bounde within, and couered with a greate countermure. The places betwixt the beames are stuffed up before with greate stones: Thiese beyng so placed and sett togeather, there is added, to ouer aboue the same another ranke, so that the same space and distance is alwayes kept, that none of the beames do touche another, but eche beame being distant from the other by an equall space, is fast ioyned togeather

ther with stones, sett in betwixt beame and beame. And so consequentlie, the worke is ioyned togeather, vntill the height of the walles be accomplished and fylled vp. And this worke is bothe well fauored, by reason of his forme and varietie: hauing here a beame and there a ranke of stones one after another, observing their rankes in a straight lyne: And also it is muche conuenient for the profite and the defence of cities. Because bothe the stone dothe kepe it self from daunger of burnyng, and lykewyse the stuffe and matter from rushing or beating downe: Which for the most parte beyng made fast fortie footes inward with continuall rankes of beames, maye neither be broken throughe, nor beaten a sundre.

On this maner dothe Virgill describe the forme of the heauen.

There is with in this long place solitare,

An Ile extending out two poyntes right farre,

Makyng a rode, where bankes on euery syde,

From the deepe sea the waters do deuyde.

And turne in maner of a goulf right deepe,

On cyther syde be hylls and bankes so stepe.

Most huge and highe eke from the sea do ryse,

Two fearefull rocks, which seeme to touche the skyes.

Vnder whose toppes, the waters in their place,

Came without sturre, dothe seeme to holde
their peace.

Fast by a groue and woode are to be sene,

With fearfull shade, & shakying leaues grene.

Right ouer agaynst his fronte thou maye perceauē,

On hangyng rocks, a darke den or a caue.

Within the which are springing waters Twete,

With seates of stone, a howse for Nymphes
most meete.

Within this hauē, when wearye Shippes do lande,

They haue no neade of cable nor of bande.

Nor croked ancors pytched to make fast,

For they be sure from all tempestuous blast.

C A P. VII.

Of the finall cause.

The fynall cause is that for the which the
thing is made or done. The ende, of na-
turall thinges is man, and of man God. Al-
so euery arte hath the finall cause: as, The
ende of Grammer is to speake congroullie,
Of Rethoricke, eloquētlie, and of Logicke
to dispute well and orderlie. Iuno. I. of E-
neidos, promyssethe to Aeolus the fayre
Nymphe diopeian for solace and procrea-
tion of chyldren.

Nymphes I haue of body fayre and bright,

Fowrteen, wherof she that diopeian hight:

Most beawtifull, I wyll in wedlocke geue,

To thee Aeole that she with the maye lyue.

FOR

For thy rewarde the whole course of her age,
Indoting thee with gyfte of parentage.

In the defence of Ligarius, Cicero brge-
the his accusator Tubero, with the synall
cause of the warres rayled agaynst Cesar,
and surely (sayethe he) he ioyned battell
agaynst Cesar in armes.

*What did thy naked sworde (o Tubero) in
the Pharsalike armie? whose sydes pearced the
pointe therof? which was the sence and feeling
of thy weapons? what mynde, eyes, handes?
what feruencie of spirite? what diddest thou
couett or desire? what diddest thou wyshe?*

CAP. VIII.

Of the effect.

The effecte is that which rysethe of the
cause. And therfore the mouing of thin-
ges that are engendred, corrupted, or by
any other maner of waye moued: and the
thing also that by the mouyng rysethe is
called the effecte, as for example, Christ in
the II. chap. of Math. prouethe hym self by
this place, to be the true Messias promy-
sed: beyng asked of Iohn Baptists disci-
ples, Arte thou he that shoulde come, or
shalt we looke for another? And Iesus aun-
swering sayde vnto them.

Go and shewe Iohn what thinges ye haue hard
and sene : The blynde receyue their sight : the
halte go: the leapers are clesed: the deaf heare:
the dead are raysted vp : and the poore receiue
the Gospell : and blessed is he that shall not be
offended in me, the sayinges and workes of
men ar contained vnder this place as the
wyle mens seynges and Platoes and Ari-
stotls workes , counsaills also and delibe-
rations although the neuer take effect.

Vertue also and vyce haue their effecte , as
Horace in the first booke of his Epistles,
settethe forth the effecte of dronkenes: as,
What thing is not throughe dronkennes commytt ?

For hyd secrets he makethe come to lyght:
Hope most vn sure, full sure is made by it,
And naked men constrayned for to fyght.
From pensive myndes, all care it takethe awaye,
Science and artes full often dothe he teache:
Full cuppes of wyne, at some tyme do not they,
Make ignorance be eloquente in speache?
The strengthe of wyne, dothe it not eke make free,
The pore man from all care and heuynes:
Forgetting all his former pouertie,
Vnmyndefull of his dolorous distres?

C A P. IX.

Of the subiecte.

NOW folowethe the argumente which
dothe agree after a certain fashon : as
the

the Subiect and the Adioynt. The Subiecte is that which hath any thing adioyned vnto it, as, the soule is the subiect of knowledge, ignorance, vertue, vyce, because thiese are added to the soule, besydes the substance of the same. The bodye is the subiect of healthe, sickenes, strengthe, infirmities, beawtie, deformatie, and suche others. A man, is the subiect of ryches, pouertie, honours, infamie, clothes, & of his trayne. A place is the space in the which the thing placed, is contayned: So the Philosophers do attribute to their deuyne substances (al-though they be of all magnitude) a place: So the Geometricians vnto their figures Geometricall, geue bothe place, & the differences of places. The naturall philosophers also more accurately in the heauen, symple elementes, and compounde thinges, dothe acknowledge a place: Which is nothing els, but the subiecte of the thing contayned in it: as for example.

The lande of Canaan (a subiect) is praysed in the 12. of Numeri by the adioyntes of thinges adioyned vnto it.

So Moyses sent them to spye out the lande of Canaan, and sayde vnto them: go vp this

waye towarde the southe, and go up into the mountaynes, and considere the lande, what it is, and the people that dwell therein: whether they be stronge or weake, eyther fewe or manye. Also what the lāde is that they dwell in, whether it be good or bad: and what Cities there be that they dwell in, whether they dwell in tentes, or walled townes: And what the lande is, whether it be fatte or leane, whether there be Trees therein or not, and be of good courage, and bring of the fruyte of the lande. And after fortye dayes they retorned agayne and toulde Moyses, saying, we came into the lande whither thou hast sente vs, and suerly it flowethe with mylke and honye: and here is of the fruyte of it, neuer thelesse the people are stronge that dwell in the lande, and the cities are walled, and exceeding greate: And moreover we sawe the sonnes of Anacke there: The Amelek ytes dwell in the sowe coun-tree, and the Hethites and the Iebusites, and the Amorites dwell in the mountaynes, and the Cananites dwell by the sea, and by the costes of Iordan.

Here Canaan is the subiect: The people of the lande, the cities, the fruytes, trees, and the goodnes and badnes therof is the adiointes

iointes for the which it is eyther prayſed
or diſprayſed.

C A P. X.

Of the adiointes.

The adioynt is that which hath a ſubie-
cte to the which it is adioined: as, vertue
and vyce are called the adioyntes of the bo-
dy or ſoule: and to be ſhorte all thinges
that do chaunce to the ſubiecte, beſyde the
eſſence, is called the adioynt: as, tyme, qua-
litie, eyther proper: as laughyng to men:
barking to dogges: or common: as in the
example folowynge, Cicero in the Oration
for Roſſius Comodus.

Dothe not his verye head and ouer browe al-
together ſhauen and ſcraped ſo cleane, ſignifie
that he is malicious and ſauorethe of knane-
nerie? do they not vtter and crye that he is a
craftie foxe? Dothe he not appeare frō the top-
pe of his head to the ſole of his feete (if the pro-
portion and figure of the body without any
ſpeaking or vttered wordes maye bring a con-
iecture) that there is nothing in hym but cra-
fte, deceipte, and lying: who therfore hath his
head & ouer browe alwayes ſcrapen and ſha-
uen, leaſt ſome ſhoulde haue the occaſion to ſaye

C

that he had an heare of an honest man. So do
the Partiaall in his 2. booke, mocke Zoilus.

Thy heare is redd, thy mowthe is blacke with all,

Thy feete are shorthe, one eye thou hast to see:

Zoyle, if thou be good, we maye saye all,

There is no litle facte comitte by thee.

Clothes also, and thinges partaining to
our trayne are nombred amongst the ad-
iointes: as, Dido, passing to the hunting, is
sett for the magnifickly by her adiointes, in
the fowerthe booke of Eneidos.

In the meane tyme while that Aurora bright,

Left the mayne sea ascending vp on height:

And Phœbus ryfing brought the lyght of daye,

The chosen lustye yowthe in best arraye

Wente out the stretes towarde the porte or gate,

Hauing their nettes with meshes wyde and greate:

And huting staues with Iron heads sharpe & broade

The marciall horsemen, next after rushing roode:

With Spaniaall, dogges, which hunte by perfecte sent.

Greate multitude also were there present:

Them which of Carthage greatest Princes ben,

Abyding all the comyng of the Queene,

Which as yet in chamber did abyde,

Thou shouldest haue sene eke standing there besyde:

A princelie horse most goodlie to beholde,

Richelie arrayed in purple and fine golde.

Of courage herce, a beast for fight most fytt:

With frothing teethe, byting his bridle bitte.

And last of all the Queene her self comes oute,

Accompanied with souldiers in greate route:

With purple cloke besett aboute with gardes,

Hauing

Having a queauer, well furnished with dartes
 Behynde vpon her shoulders eke did hange,
 Her platted hearres like bright golde glystering:
 Her purple clothes most comely to beholde,
 Were knite and tyed with claspes of shyning golde.

CAP, XI.

Of differing argumentes.

THe agreeable argumente being expounded, now followethe the disagreeable, which dissenteth from the matter. The arguments disagreeable are equallie known amonge them selues, and disprouethe equallie one another: yet by their dissention, they do moze clearlie appeare. They be parted into differing argumentes, and gapesettes.

The differing argumentes be suche, as be disagreeable by some fashion onlie: and are known by thiese notes: not this, but that: althoughe, not withstanding: as, Cicero for Pompey.

They did not bring home the victorie, but the signes and tokens of the victorie. And Duide 2. of loue: Ulysses was not fayre, but he was eloquent. Also Virgill. Althoughe Priamus was almost dead, yet he did not abstayne: Lykewyse Terence in Eunuchus: Althoughe

C. ii.

THE LOGIKE

I be most worthie of this contumelie, yet thou arte unworthy to do it vnto me. Also Cicero for Ligarius, Callest thou it a myscheuous acte o Tubero? Why? surely as yet it was called by no man so: some in deede called it an error, others feare: some namyng it more hard, eyther hope, desire, hatred or obstinacie, those that call it most hard, name it rashnes: a myscheuous acte, no man as yet but thou.

CAP. XII.

Of gaynesettes, or opposita.

Gaynesettes are argumentes alwayes disagreing, so that they maye not be attributed to one parte of a thing after one respect, and at one tyme: as, Socrates can not be white and blacke on one parte: father and sonne of one: sycke and whole at one tyme: yet he maye be white on a parte, and blacke on an other, father of one man, and sonne of another: hole this daye, and sycke to morowe: And therfore vpon the affirmation of the one, followethe the negation of the other. And contrarie wyse also. Gaynesettes are parted into disparates and contrary argumentes.

The disparates are gaynesettes of the whiche

hich the one is opposed to many: as, greene, as the colour, read, are mydde colours betwixte white and blacke, of the which euery one is a disparate argumente bothe with the extremities, and amonge them selues also. So liberalitie, a Man, a tree, a Stone, & other thinges innumerable, because that one of these cā not be sayde to be the other: as, Virgill I. of Eneidos.

O Virgyn what shoulde I call thee, for thy visage and voyce declare the that thou art no mortall woman, Truly thou arte a Goddess.

C A P. XIII.

Of Relatiues.

Contrarie argumentes are gaynesettes, of the which the one is only opposed to the other: and be parted into affirmatiues & negatiues. They are called affirmatiues whē they bothe affirme: as the relatiues & repugning argumente. The relatiues are cōtrarie affirmatiues, of the which the one hathe his being of the mutuall societie & affection with the other, for the which cause they are called Relatiues: as, he is a father: which hathe a sonne, & he is a sonne which hathe a father for by this mutuall relation they are and cease to be bothe at once. So that who-

soeuer knowethe the one perfectlie, knowe:
the the other also, as Partiall agaynst So-
libian.

Thy father when Solibian,
Thy maister thou dost call:
Thy self then dost thou graunte certaine,
Seruaute to be withall.

Athanasius prouethe the eternitie of the
sonne of God thus: as, *It is not possible that
a father maye be before the sonne (meanynge of
the relation) But the father hathe ben father
from the begynning (as all men do graunte) er-
go the sonne hathe ben from the begynning.*
And Quintilian in his 5. booke the 10. cha-
piter sayethe thus, *If it be honest to the Rho-
dians to sett out the custome, it is honest also
for Hermacriion to hyer it* Here (sett forth) &
(hyer) are relatuiues. After the same ma-
ner Cicero in his booke de Oratore saye-
the: *Is there any daunger (sayethe he) lest so-
me shoulde thinke it filthy, to teache others a
glorious and excellent arte, the which to learne
was most honest.* Here (teache) and (learne)
are relatuiues. Thiese also the aduocate and
cypent: the lessor and the lessee: free and bon-
de: byg and litle: the hoste and the gnest: the
husband and the wyfe, with suche others.

C A P.

CAP. XIIII.

Of repugning argumentes.

The repugning argumentes are contrarie affirmatiues, which amonge themselves do repugne continually: as, *Eneid. 11.*

There is no health in warre, therefore we aske the peace. So hotte and coulde, white and blacke, vertue and vyce, repugnethe. Likewyse Cicero in Parad. against the Epicuriā. They helde this opinion stowtely & diligently do defende, that pleasure is felicitie, whiche appeares to me to be the voyce of bruyte beastes, and not of men, for thou when God or the mother of all thinges nature, hath geuen to thee a soule of all thinges most excellent and deuine, so thou contemptously castest away and abasest thy self that no difference thou esteamest betwixt thee and a bruyte beast.

Here Cicero opponethe beastes and men, as pleasure is beastes felicitie, therefore it is not mans, So libertie and seruitude: as in Tibullus 2. booke.

Hard seruitude I see to me prepared

In tyme to come my mystres for to be:

Fare well therefore thou which hast me decored,

Fredome and eke paternall libertie.

CAP. XV.

Of denying argumentes.

C. iiii.

Contrarie negatives, are when the one affirmethe and the other denyethe the same. And are parted into denying and de-
pyuing argumentes.

Denying argumentes are contrarie nega-
tiues, of the which the one denieth the euery
where: as, Iust not iust: a beast, not a beast:
blude not blude: as Cicero in the defence
of Murena.

*Thou shalt forgeue nothing, yes some thin-
ge, not all. Grace shal haue no place, yes when
office and dutye requirethe. Be not moued with
mercie, yes in dissoluing of seueritie, yet there is
some prayse of humanitie. I stande to my pur-
pose, yea surely, without a better gett the vi-
ctorie.*

Also Martiall in his first booke,

We knowe fabella thou art fayre,
A mayde also, tru thou, so are:
And ryche with all who maye withstande?
But when thou dost to muche prepare,
Thy self with prayses to vp bare:
Then neyther art thou ryche nor fayre,
Nor virgyn I dare take in hande.

Lykewyse Cicero in the first booke of his
Tusculane questions compellethe the Epi-
curian by this argumente to graunte that
the dead are in no miserie: which thing the
Epicu-

Epicurian defendethe. *Now* (sayethe he) *I had rather thou shouldest feare Cerberus the dogge with thre headdes porter of hell, then that thou shouldest so vnadvisedly speake these wordes.* **Atticus.** *What is the matter?* **Marcus.** *The same which thou denyest to be, thou admittest to be. Where is the Sharpnes of thy vnderstanding? For when thou sayest that the dead be in miserie, that thing which is not thou admittest to be. And after a long disputation, Atticus sayethe, Now I grante that they are in no miserie which are dead, because that by strengthe of argumente thou hast obtained that those which be not at all, are nowyse in miserie. This fellowe (sayethe Terence in his Eunuch.) sometime affirmithe and sometyme denyethe.*

CAP. XVI.

Of depriuing argumentes.

DEpryuing argumentes are contrarie negatiues: of the which the one denyethe vpon that subiecte only, in the which the other which affirmethe, is naturally cōtained. And the affirmatiue is called the habite, the denyng argumente, the priuation. So mouing and quietnes: Sobrietye and dronkenness: as **Partiall** in his 9. booke.

*There is no sober man that woulde do so,
Ergo thou art dronke.*

So to be blynde and to see: Ryche and poore: as Martiall in his 8. booke.

*If poore thou be, thou shalt alwayes be poore
Emilian, for nothing is now geuen: but to the
ryche. Of this sort be lyfe & death: as Cice-
ro for Philo. Sitt you reuengers of this mans
death, whose lyfe if you thought it mought be
restored ye woulde not.*

*To speake also and to holde peace: as the
firste for Catiline: Why dost thou wayte for
the aucthoritie of the speakers, whose myndes,
thou perceiuest by holding their peace.*

C A P. XVII.

Of equall argumentes.

Compared argumentes are those which
are compared amongst them selues,
and are equally knowen, althoughe the one
be sometymes moze manifest and cleare
then the other.

The comparailon is eyther in quantitie or
qualitie.

Quantitie is that wherby the thinges com-
pared are knowen how muche or how little
they are.

And

And qualitie is eyther of equall or vnequall thinges.

They be equall which be of one quantitie. The equall argumente is, when an equall is declared by an equall: whose signes and notes be, equall, alike, the same that, as well as, as much as, as many as, neither more nor lesse: There is a greate aboundance of suche comparisons in the holy Scripture, as the most parte of the parables whiche Christ vseth: as in Mathew. II.

The Kyngdome of heauen is lyke a graine of mustersede, Deut. II. Also I wyll cause thy seade to multiplie, as the starres of heauen. This argumente is diuersly, vled by the Ethnicke authoꝝ: as Cicero for Sillar.

Neither maye I perceyue wherfore thou arte moued agaynst me: yf because I defende hym whom thou accusest: why am I not moued with thee also that accusest hym whom I defende: yf thou saye I accuse myne ennemie: I answere a like, I defende my frende. So the 5. of Tuscul. When as they graunte no lytle strengthe to be in vyce, to lyue a miserable lyfe: must it not be also graunted, the same strengthe to be in vertue to lyue godly? This also I praye thee tell me Xenophons wyfe (sayetho

Aspasia) yf thy neighbour had golde more precious then thou hast, whether had thou rather haue hers then thyne owne? hers sayethe she, and yf she had clothes and the rest of the ornaments of women, of greater estimation then thou hast, hadest thou rather haue hers? yea sayethe she: Go to then yf she had a better husband? then thou, hadest thou rather haue her husband also? here she was ashamed to answer. Then *Aspasia* began to speake to *Xenophon*, I praye the sayethe she, yf thy neighbour had a better horse then thou, whether hadest thou rather haue his or thine? his sayethe he: and yf he had a better grounde then thyne, hadest thou rather haue his? his, to wytte the best: and yf he hadde a better wyffe then thou, haddest thou rather haue his also? here *Xenophon* belde his peace also.

CAP. XVIII.

Of the more.

They be vnequall which be of a diuerse quantitie.

The vnequall be eyther more or lesse: That is more, whose quantitie exceedethe: whose notes are, not only, but also: I had rather this then that: seing this muche more than:

as,

as, Eccle. 24. Beholdc that I haue not laboured for my self only, but also for all them that seke wysdome. Psalm. 84. I had rather be a dore keper in the house of my God, then to dwell in the Tabernacles of wyckednes. Rom. 5. But God settethe out his loue, that he hathe to vs, seing, that while we were yet synners, Christ dyed for vs: muche more then now (seing we are iustified in his blode) shall we be saued from wrathe thoroughe hym. For yf when we were ennemies we were reconciled to God by the deathe of his sonne: Muche more, seing we are reconciled, we shalbe preserued by his lyfe. Not only so, but we also ioye in God by the meanes of our Lorde Iesus Christ, by whom we haue receyued reconciliation. And Cicero for Milo: Not only he yelded hym self to the people, but also to the Senate neither to the Senat only, but also to the stronghe garrison of souldiars: yea not to these only, but to his power & auctoritie to whom the Senate hathe geuen cure of the whole cōmō wealthe, of the whole youthe of Italie, & of the whole munition of the people Romaine. Duide in the remedie for loue,

Seing the body for to bring out of thrall

Bothe sworde and fyre gladly thou wylt endure:

Thy soule for to relieue, nothing thou ought at all,
For to refuse, scyng it is more pure.

CAP. XIX.

Of the lesse.

That is sayde to be lesse which an other
dothe excede by quantitie: whose notes
be thiese: not this only, but not that: this be-
fore that: as Cicero for Catiline. 2. *There*
was no man not only in Rome, but in no corner
of Italie ouerlayed with debte whō he had not
associate to the incredible leage of that mische-
uous entrepryse. Cicero to Philippica 9.
All men whatsoeuer age they be, which in
this citie haue the knowledge of the lawes, yf
they were gathered togeather in one place, are
not to be compared with Servius Sulpitius.

CAP. XX.

Of the similitude.

The comparifon as yet hathe ben in
quantitie, now folowethe the compari-
son in qualitie: By the which we knowe
what kynde of one eache thing is, whether
lyke or vnylyke. These are sayde to be lyke
which be of one qualitie: as Math. 23.

Wo

Who be unto you Scribes and Pharisees, ye hypocrites, for ye are lyke unto whytined tumbes which appeare beautifull outward, but are within full of dead mens bones, and of all fylthynes, so are ye also: for outward ye appeare righteous unto men: but within ye are all full of hypocrisie and inquitie. Gen. 1. Furthermore God sayde, let vs make man in our owne image according to our lykenes. Phillip. 2. Let the same mynde be in you that was euen in Christ Iesu, who being in the forme of God, thought it no robberie to be equall with God, but he made hym self of no reputation, and toke on hym the forme of a seruante, and was made lyke vnto man, and was founde in his apparell as a man. And 1. Eneid. Bothe his mouth and shoulders were lyke a God. And Cicero in 9. Phillip. Although Seruius Sulpitius myght leaue no mannere more cleare, the his sonne, which is the very picture and shape of his conditions, vertue, constancie, pietie, and engeyn. The similitude is epyther separated or ioyned togeather. The similitude separated is when the 4. or single termes are separated and distinguished: as in Math. 23. Ierusalem, Ierusalem, which kylest the Prophetes, & stonest them which are sente to thee,

how often woulde I haue geathered thy children together, as the hen gathereth her chickens vnder her wynges, but thou wouldest not. And Virgill in Eglog. 5.

What thing that slepe and rest on grasse,

To wearie men appeare:

The same to me of thy swete verse

The melodie so cleare.

Here, as the hen to her chickens, so God is to the Israelites: And as slepe to the wearie, so verse is to the hearer. And agayn Cicero ad fratrem 1. As the best gouernours of Shippes often tymes maye not overcome the strengthe and rage of the tempest: So the most wyse man may not alwayes vanguyshe the inuasion and violence of fortune. The ioyned similitude is when as the first terme hath it self to the seconde, so the seconde to the third: as Cicero 3. Ligar. Perocine ye not that the magistrate hath the power to oversee and prescribe good and profitable thinges agreeing with the lawes. For as the lawes are aboue the magistrate, so the magistrate is aboue the people.

C. A. P. XXI.

Of the dissimilitude,

They

They be vnlyke whose qualitie be diuerse: as 2. Peter 6. Lord God of Israell there is no God lyke the. And therfore the ethnicke Antistenes vse the this argumēte. There is nothing lyke God, therfore God can no wyse be knowen, by any image or signe made by men. The author of the booke of Kynges 2. the 18. chapter. Hauing declared the good qualities, the which Elekyah was adorned with, sayethe thus: He trusted in the Lord God of Israel, so that after hym, was none lyke hym amonge all the Kyngs of Iuda, neither was there any suche before hym, Cicero 2. Phillipic. Hathe a greate companie of dissimilitudes, speaking of Varro his groundes whiche Antonius had obtained by stronge hande. O miserable buyldinges (sayethe he) by how vnlyke a maister (but how is he a maister?) were they with bolden: Marcus Varro they shoulde haue ben for his studies, and not a resorting place for filthie lustes, what excellent thinges were spoken before within that manner place, what thinges there writen? The lawes of the people Romaine: The monumētes of our forbeers, all maner of wysdō and learning: But now sence thou hast dwelled on his groundes (hauing no right therto) all the

D

house ryngethe with the clamour of dronkardes, the flore ouerflowethe with wine, the walles be moyſte: children of good inclinations with thoſe that were ſett for aduantage, and whoores amongeſt mens wyues were dwelling.

CAP. XXII.

Of offspringes.

VVE haue hetherto expounded the firſt argumentes: Now do followe thoſe which haue their beginning of the firſt, which beareth them ſelues to the thinge that they proue or diſproue: as the firſt whence they are driuen. Suche be offspringes: the etimologie, diſtribution, and definition.

Offspringes are argumentes which do begin alyke, but ende diuerſly: as iuſt, iuſtice, iuſtly: freedom, free, frely: loue, louer, louely: good, goodnes, goodly: man, manlynes, manly: as, Juſtice is fledde out of the Realme, therfore there is no man iuſt which in the Realme. Propertius lib. 2.

Sence freedom to no louer dothe remayne,

No man is free, that dothe to loue giue mynde.

Here freedom is the cauſe why thou art free. Cicero 3. booke of the Nature of godds, when he ſpeakethe of Dionyſius the tyrante:

Now

Now (sayethe he) he chargethe that all the golden tables shoulde be taken out of the Temples in the which (after the fashion of the Grecians) it was writen of good godds, saying he woulde vse their goodnes. The godds are good, therfore their goodnes is to be vsed. Here he disputethe from the effecte to the cause also, He is a man, why maye he not be then manly.

CAP. XXIII.

Of the notation or etimologie,

THe Etimologie is the interpretation of a worde: For wordes are nothing els but notes of matters signified: as Isaac, was so called because his mother laughed at the promise of God made to her. And in the 25. of Genesis, is sayed, After warde came his brother out, and his hande helde Esau by the hele, therfore his name was called Iacob: that is to saye: an ouertrower or deceiner. And therfore Esau being twyse deceiued by Iacob, sayethe thus in the 27. of Genesis. Was he not iustly called Iacob, for he hathe deceined me now two tymes: He toke my byrthe right: and lo now he hathe taken my blessing. Exod. 2. And she called bis name Moyse, because sayd she, I drewe hym out of the water.

D. ii.

The Hebrewes vse to geue their sonnes and their daughters names which myght euer put them in remembraunce of some poynte of religion, and knowe when they come to perfection, that they were of the chosen people. And therfore Nabuchadne-
 ser I. of Daniell, comaundet the chief of the Eunuches to geue other names to Daniell, Anania, Misael, and Azaria, which were chosen to stande in the Kynges palace, and teache the learning and tongue of the Caldeans. The Grecians did vse the same, for some were called Timotheus, that is to saye, an honour of God: some Philotheus which is a louer of God: some Demosthenes, the strenght of the people: & therfore (some saye) that Aeschines his mortall enemye shoulde haue sayed thus: shouldest thou be called Demosthenes? no not so, but rather *Demonorius*, that is a deuourer of the people. So do we in the Scottyshe tongue (to sturre the youthe to the imitation of them whose name they beare) call some Abraham, others Isaac or Jacob, and some Susanna after the Hebrewes: And agayne other some Timothie, and Christofor after the Grecians. This argumēt is copiously
 vled

used amongst the Ethnicke authors : as Cicero 4. *Verr.* O trymme Swyppinges ? for to what place didest thou euer come, to the which thou didest not bring with thee this daye ? To what house, to what citie, yea and shortly to what Churche ? which thou didest not leaue spoiled ? cleane swipped behynde the ? Therefore these thy doynge maye well be called swyppinges, not so muche for thy name (althoughe thou be named verres, which may signifie a swypper) as for thy maners & nature. Cicero 2. *Philip.* Bambilio was father to thy wyfe, a man of no estimation, and aboue all thinges contempned : who for his stutting and stamering of his tongue and dulnes of spirite, had this surname Bambilio, for a rebuke and a taunte. The phisicians also do geue names to their herbes : to some from the cause : as *Hirundinaria*, from the inuenter : *Filipendula*, from the forme : To other some, from the effecte and working : as *Selfwhole*, and such e lyke : from the subiecte and place : as *parietaria*, and *sea trifolie*. From the adiointe and qualitie : as *styncking marubium* deade nettle : from the similitude which they haue with other thinges : as *Mouſe eare*, *fox e taylor*, *dogges tongue* : And so forth from the

D.iii.

rest of the places of inuention. The vse then of this place is, to proue or disproue, prayse or disprayse any thing by the Etimologie of it: as in the former examples, thou mayest perceiue.

C A P. XXIIII.

Of the distribution.

YET there remainethe of the argumētes which haue their beginning of others. The distribution and definition: bothe the one and the other dothe reciprocate: in the distribution, the whole with the partes: in the other the definition, and the thing that is defined. Distribution is a diuision of the whole into his partes. The whole is that which dothe containe some partes within it. The parte is that which is contained of the whole: And as the deuiding of the whole into his partes, is called distribution: So the collecting of the partes to the whole, is called Induction. The distribution tysethe of argumentes, whiche dothe agree with the whole, but amonge them selues dothe disagree. And therfore howe muche the whole with the partes agreeeth, and the partes amonge them selues disagreeeth

gree the: so muche is the distribution the more accurate.

CAP. XXV.

Of distribution taken from the cause.

The first sorte of distribution is of those that agree the absolutely, to wytt the cause and the effecte. The distribution is taken from the cause, when the partes are causes of the whole. So Grammer is parted into Etimologie and Syntaxe. Rethorricke, into Elocution and Action: Dialecticke, into Inuention and Iudgemente. For of these partes the artes do consist: So Virgill deuider the his Georgickes into fower partes: as,

Heare first I wyll descriue what is the cause,
Do the make the corne so pleintifull to ryse:
Vnder what signe and monethe of the sonne,
Thou shalt begyn, to till thy filde and groundes:
Eke at what tyme thou maye vnto the clmes.
Setto the wines, and so shortlie after this,
What care thou ought to haue of thy oxen,
And of thy cattell the foode and husbanding:
And last of all howe greate experience,
The sparing bees haue into their science.

Cicero for murena. I vnderstāde (honorable Iudges) that there was thre partes of the ac-

D. iiii.

cusation, one in rebuking and blaming of his lyfe: an other in contencion and stryfe of dignitie
 The third to consist in the crimination of unlawfull sute for offices. Catullus dothe vse this argummete bothe from the partes to the whole, and from the whole to the partes: as,

Fayre Quintia to many dothe appeare
 Whyte, long, and streight, she dothe also to me:
 Yet wyll I not for this saye she is fayre,
 Seyng in her that there is no bewtie:
 Nor yet in to her bodye large and bygge,
 A whyt of grace or any plesanutnes.
 Fayre Lesbia in bewtie dothe excede,
 And from the rest hathe stolen all pleasant grace.

C A P. XXVI.

Of the distribution from the effecte.

The distribution from the effect is when the partes are effectes, as in the similitude of Cato, wherein he shewethe them to haue erred that sayde, olde men dyd nothing. Those (sayethe he) that affirmeth olde men constitute ouerseers of the comon wealthe to do nothing, sayethe as muche as yf they should saye the Gouvernour of the shippe dothe nothing, when some of the Maryners clymeth the mast, others romme the hatches vp and downe,

ne, some do make the pompe emptie the Gouver-
 nour in the hynder parte of the shippe guyde-
 the the rudder and sterne. Heare the distri-
 bution of the generall argumente into the
 speciall dothe excell. The generall is the
 wohole, of one essence with his partes: The
 speciall or kynde is a parte of the generall,
 as *Animal*, a luyng thing is the whole,
 whose essence or definition, (to wytt, a cor-
 porall substance hauing lyfe and sences) do-
 the alyke appertayne to men and beastes,
 which are the specialles conteyned as par-
 tes vnder the generall *animal*. So is Man
 the generall to syngle men, and a lyon to
 syngle lyons: and agayne syngle men are
 the specialles of man, and single lyons, of
 the lyon. The generall argumente is ey-
 ther chief generall or subalternall. The spe-
 ciall argumente is eyther subalternall or
 most speciall. The chief generall is that
 which hath nothing aboue it moze gene-
 rall: as in our deuision sett furthe in the fyrst
 chapter, the argumente is chief generall of
 argumentes artificiall, and of the inartifi-
 ciall: The most speciall which might not be
 deuided into other inferiours was the mar-
 ter and the foyme. The subalternall which

maye be the generall in respect of one, and speciall in respecte of another as the cause contained vnder the artificiall argumente, as a speciall, and was generall to the matter and forme which it dyd containe vnder it self. The generall and the speciall are notes and signes of the causes & the effectes. For the generall containethe the cause, which dothe equally appartaine to his specialles: and agayne the speciall containethe the effecte of their generall. This is then the reason wherfore the vniuersall excellthe in dignitie, by reason it containethe the cause, as, Diuide in his Metamor. deuide the the generall, to wytt, A lyuynge thing into his specialles, as starres (to the which he geueth a life, as the Philosophers do) fowles, beastes, fysh, and men: as,

That no kynde, place, or region shoulde be,
Of lyuynge things leste voyde or els emptye:
The Godds doe make their habitation,
Amonge the starres, into the highe Region:
The scalye fysh also, by lotte and keuyll,
The flowddes cleare obtained therein to dwell:
The earthe receyued the beastes fierce and wylde,
The easye sturred dyre, the flying fowle:
But yet the lyuynge thing, which dothe these all excell,
In holynes, and eke more capable:

Matters

Matters deuyne in mynde for to conceaue,
Was not present, the rest in guyde to haue.

Therefore at last was man borne, &c. So, Cicero, in the first booke of his Offices, diuideth the vertue, into fower speciall kyndes: Wisdome, Iustice, Fortitude, & Temperance. All thinges (sayeth he) that are honest, dothe ryse of one of thiese fower partes, eyther it consisteth in the perfecte knowledge of the truthe and quynesse of mytt, or in the defending of the Societie & felloweshipp of mā, by geuyng to euery man his right, & full filling of thinges promysed: Or in the noble courage and strengthe of a valyante and mightie spirite: Or last in obseruing a good maner and order in all thinges, eyther done: or sayed, in the which modestie and temperancie consisteth.

Sometyme we argue or reason from the generall to the speciall: as, All men maye marrie who haue not the gyfte of Chastitie, ergo, Preistes and ministers may marrie. And contrarpe from the speciall to the generall in a parte: as, Abraham was iustified by faythe, therefore man maye be iustified by faythe.

CAP. XXVII.

Of the distribution from the Subiecte.

NOW folowethe the distribution of those that after a certen fashion dothe agree: as of the Subiecte and the adioynthe. The distribution is saide to be of the subiecte, when the partes are Subiectes: as, The xii Tribes of Israell had the Lande of Canaan, which was a subiecte parted amonge them, vnto the Rubenites the playne of Medeba, &c. vnto the Gaddes, Iazer and Gilyad, &c. vnto Manasses the Kyngdom of Og, &c. vnto Iuda was geuen the wyldernes of Zin, &c. vnto Ephraim from Iericho to the wyldernes, &c. vnto Benjamin from Iordan vp the side of Iericho on the northe parte, &c. vnto Semeon was geuen Beersheba Sheba and Moladah, &c. vnto Zabulon from Sarid eastward vnto Chisloth, &c. vnto Issachar Izreelab Chesulleth, and Shunen, &c. vnto Assur, Nephtali, and Dan, euery one his porcion: as is described the 13. 15. 19. 18. and 29. chapiters of Iosua. Cicero 5. Tuscul. There be thre sortes of goodes; Goodes partaining to the body: goodes partaining to the soule. & externall goodes. He who dothe attaine the heauenly goodes partaining to the soule, is rather to be named most blessed, then blessed.

CAP.

CAP. XXVIII.

*Of the distribution taken from
the adiointe.*

The distribution from the adiointe is:
when the partes and members of the
distribution are adiointes: as Of men some
be whole, some sicke, some ryeche, some poore.
So Virgill 1. of his Georgickes, partethe
the worlde after the adiointes into fyue
partes, whereof the myddle is parching
hotte, the two extremities coulde, and the
rest temperate.

Circles there by which parte the firmamente,
In nomber fyue, whereof is one ardente,
With the hothe beame of glistering sonne and fyre,
About the wich one other dothe appeare
On euery syde with frosen yce congeled
And stormes blacke: eke those there dothe deuide
Two other, which dothe holde the mydde region
Graunted to pensue men for habitation.
By gyft of God.

Caesar the first booke of Frenche warres.
Gallia (now called Fraunce) is parted into
thre partes, wherof the people called Belgi, do
bolde one: Aquitani an other parte, and Cel-
ti, the third parte.

Of the definition.

The definitiō is an Oration which dothe clearly declare what the thing is, The definitiō, is eyther perfecte and called properly definition, or vnperfecte and called description. The perfecte definition is a definition which consistethe of the sole causes that accompyshed the substāce of the thing defined. Suche as be the generall argumēte and the speciall or forme. So Man is defined a reasonable lyuyng thing: Here (by lyuyng thing) which is the generall argument, we vnderstande a corporall substance partaker of life and sence, which is the matter of Man: and parte of the forme: vnto the which, yf ye wyll putto (reasonable) yeshall comprehend the whole forme of man: So that the perfecte definition is nothing els but a collection of the causes which do constitute and parforme the substance and nature of the thing defined: suche as be the definition of Artes. Grammer an Arte which teachethe to speake well and congruoulye: Rethoricke eloquentlye: Dialecticke, an Arte which teachethe to dispute well: Geometrye, to Measure well.

CAP.

Of the description.

The description is a definition which defineth the thing not only with the causes, but with other argumentes also: as, a Man is a reasonable thing mortall, and apte to learne: Here with the cause are ioyned bothe the comon and proper adioynnte. This compendious and shorthe briefues is not alwayes to be founde in this sorte of argumente, but despyrethe somtymes to haue a more excellent & magnificall explication: as Glorie, is described by Cicero in his oration for Milo, yet of all the rewardes of vertue, if there were a respecte to be had of rewardes, I iudge glorie to be the most greate: which only dothe comforte the shortenes of this lyfe with the memorie of the posteritie to come, which dothe make vs when we be absente, to be as presente, and when we be deade dothe make vs to lyue. And lykewyse fame is that, by whose occasion and meane, men seame to ascende and mounte vp to the heauens aboue. So fame is described by Virgill 4. Eneidos.

Anon throughe all the Cities greate,

Of Affricke fame is gone:

The blasing fame a myschief suche,

As Swifter there is noue.

By mouyng more, she breades, and as
 She rounes, her might dothe ryse:
 By lowe for feare, she lurkethe fyrst,
 Then straight alofte in Skyees,
 With pryde on grounde she goethe, and, perchethe
 The clowdes with heade on hight:
 Dame earthe her mother brooded furthe
 (Men saye) that childe in spight:
 Agaynst the Godds, when Gyantes fyrst,
 Of Serpentes feeted lyne:
 ENCELADVS & CEVS wrought
 Hye heauens to vnder myne.
 Then for disdayne, (for on them selues
 Their owne worke Ioue dyd flyng)
 Their Syster cranled furthe, bothe swyfte,
 Of feete and wight of wyng
 A Monster gastly greate for euery
 Plume her Carcas beares:
 Lyke number leering eyes she hathe,
 Lyke number harkenynge eares,
 Lyke number tongues and mouthes she wagges,
 A Wondrous thing to speake:
 At mydnyght furthe she flyes, and dothe
 Vnder shade her sounde squeke.
 All night she wakes, nor slomber swete,
 Dothe take, nor neuer slepes:
 By dayes on howses toppes she syttes.
 Or gates of Townes she kepes:
 On watching toures she clymes, and she
 Greate Cities makes agast.
 Bothe truthe and falsshed forthe she telles
 And lyes abroad dothe cast.
 Suche be the descriptions of plantes, and
 beastes

beastes in naturall thinges : Of flowdes,
mountaines, and towne in geographycall
and historicall.

CAP, XXXI.

-Of deuine testimonie, The first sort of the
vnartificiall argumente.

THe artificiaall argumente being expoun-
ded followethe cōsequently the vnarti-
ficiall. The argumente vnartificiall or with-
out arte is an argumente which prouethe
or disprouethe not of his owne nature, but
by the strengthe which it hathe of some ar-
gumente artificiaall. And therfore when the
matter is deapellie considered, it hathe but
a lytle strengthe to proue or disproue. In
ciuil and temporall affaires, the aucthori-
tie of the disputer geueth no litle creditte
ther vnto yf he be wyse, vertuous, and haue
the beneuolence of the auditour : all these
by one name maye be called a testimonie.
The Testimonie is parted into a deuine
and humaine. Amongest deuine and spiri-
tuall testimonies are nombred not only the
Oracles of the godds, but also the answers
of prophetes and deuinours: as Cicero the
thirde for Catiline. And to omitte (sayethe

the Orator) the lightning torches which did appeare by night in the Occident, the vehemēt and parching heate of the heauē: as thrāwes of lightnings, and fyer breaking out of the clowdes, earthquakes, and manie other suche tempestes, which (I being Consul) did appeare, so that the godds with a lowde voyce seemed to synge those thinges which be now present. And a litle after, he sayethe: At the whiche tyme when out of all Hetruria the Southsayers being gathered togeather, concluded that greate slaughter and burning did approche, the destructiō of the lawes, bothe ciuill and domesticall warres, and the utter ruine of the whole towne and impire: without the immortal godds by all meanes appeased had by their deuine power, chaunged almost the very fatall necessitie. Tibullus.

Yf that in holy Church the oracles,
Dothe tell the trueth, on my name tell her thus,
Appollo Delius dothe sure to the promise,
An happye mariage: therefore if thou be wyse,
Kepe well thy self, seke not the companie,
Of other men, for that is not godlie.

C A P. XXXII.

Of humaine testimonie.

The testimonie humaine is eyther generall or singular. Generall, as the lawe,
and

and famous saynges. There is an example of the lawe, bothe written & unwritten in the oration of Cicero for Milo: as, There is a law (honorable Iudges) not written, but naturally spronge vp, which we haue not learned, read, nor receaued of others, but taken, receiued and drawn from nature it self, the which to attaine, we are not taught, but made: not instructed by other, but taught by nature. To witt, That if our lyfe should fall into an ambushe or cōspiracie, into the power and weapons, eyther of robbers, or of our ennemies, that we shoulde by all honest meanes, deliuer our selues from all daunger. And a litle after. If the 12. tables woulde a thief taken in the night to be kylled by any meanes, and a thief taken in the daye (yf he by weapon defended hym self) to be kylled also without daūger: who is he that shinketh the Slaughter to be ponyshed, howsoeuer it be committed, seeing he maye perceiue, that the very lawes them selues: doo offer to vs some tyme the sworde to kyll men. Prouerbes are nombred amoungest famous sentences: as lyke draweth to lyke. The saynges also of wysewen: as, Knowe thy self. Mediocritie is best of all thinges. There is an excmple of the singular testimonie. Cicero 1. ad fratrem.

E. ii.

And surely that prince of engine and knowledge Plato, had this opinion that the common wealthes shoulde then be most happye and blessed, when that eyther learned and wyse men began to gouerne them, Or that those who had the care ouer them, shoulde geue them selues to wysdome and knowledge. So Christe hym self, the Apostles, and Euangelistes do confirme their doctrine, by the lawe of Moyses: The Physicians, by the auctoritie of Hippocrates, Dioscorides, Galen, and suche others: the Philosophers, by Plato and Aristotle: the lawyers, by Iustinian: and the mathematicians, by Euclides. So when there ryseth any question or controuerisie of landes or slaughter & suche other matters, we vse to produce their obligations, and bynde them with their confession and othe, we haue an example of Obligation, of Cicero, in 5. Phillippicke. Yea I shall be bolde to bynde my saythe to you (beloued Iudges) & to the people Romaine, which yf nothing compelled me I woulde not take in hande but woulde very muche feare (in a most dangerous matter) the fame and suspicion of rashenes. I promise, I undertake, I bynde my self (honorable Iudges) that Caesar shalbe at
all

all tymes suche a Citizen as he is this daye, and
 suche a one as you ought to wyshe and desire
 hym to be. We maye comprehend vnder
 the name of obligations, gages geuen for
 the suertie of any thing: as, Virgill 3. of E-
 glogs. A herdsman hauing no artificiall ar-
 gumente to proue that he coulde synge bet-
 ter then his fellowe, braggethe that he
 wyll laye downe an heyfer for a gage. The
 confession is eyther voluntarie, or forced.
 Voluntarie, when we do graunte any thing
 of our owne wyll. Forced, when by tormen-
 tes we are compelled to graunte that which
 otherwayes we woulde not, and is proper-
 ly called a question. Miloes ennemie bsethe
 suche an argumente agaynst hym, but it is
 mocked of Cicero: Go too I praye you (saye-
 the Cicero) what was the question, or after
 what fashio? hoe, hoe? where is Ruffio? where
 is Casca? hath Clodius wrought treason a-
 gaynst Milo? he hath wrought. then a cer-
 tain Gibbet for hym. He hath wrought none,
 then there is a hope of his libertie. Hereto also
 maye be referred the sorte of argumente
 which we vse, whē we do offer to proue our
 sayinges by experience: as Cicero 4. of
 Verren. Is there any bodie that woulde haue

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geuen to Volcatus (althoughe he comethe of hym self) the tenth parte of a denyer? Let hym come now and see: there is no man that wyll receiue hym within his house. Terence in *Eunucho*. Examyn in knowledge and learning, in wraſtling and fygthing at the barriers I ſhall geue you one conynglye learned in all thinges, which is decent for a gentleman to knowe. An Othe is alſo nombred amongeſt the teſtimonies: as, Virgill 6. *Aeneidos*.

I was thy cauſe of death, alas,
Now by the ſtarres I ſwere:
By all the godds, and if there be,
Remayning yet one where
Vnfayned faythe, if trueth on ground
Or vnder ground maye be
Agaynſt my wyll (ô Quene) from thy
Dominions did I flye.

FINIS.

THE

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THE SECON- DE BOOKE OF DIALECTICKE CON- taining the disposition.

CAP. I,

*Of the definition and deuision, of the dispo-
sition and proposition.*



E haue intreated in the former booke the first parte of Dialecticke, which is inuention: Now followethe consequently the other parte, which we did name Iudgement and disposition. Disposition is a parte of Dialecticke, wich teachethe to dispone and place orderly the argumentes inuented, to the ende we maye iudge well and rightly: for we iudge of euery thing according to the disposition therof. And therfore this parte of Logicke is eyther called iudgement or disposition vnder one signification. Disposition is parted into the proposition (otherwise called enunciation) or syllogisme and methode. Proposition is a disposition in
E. iiii.

the which one argumente is spoken for an other. The proposition hath two partes, the first is called the antecedent, the seconde the consequent: Of the which the qualities of propositions do ryle. And first the affirmation and the negation. The proposition affirmative, is when the consequent affirmeth upon the antecedent: as, a man is mortall. The proposition is negative, when the consequent denyeth upon the antecedent: as, Man is not mortall: and here ryleth the contradiction of propositions, when one consequent doth bothe affirme and denie upon one antecedent

C A P. II.

Of the true proposition and false, contingent, necessarie, and impossible, and of the thre documents of artes.

The proposition is eyther true or false. It is tru when the consequent is truly ioined with the antecedent, or truly separated from the same: as here it is truly ioined: all man are synners: and here truly separated: no man is iust. The proposition is called contingent, when the consequent be truly said of the antecedent, so that sometyne it maye

maye be false: as fortune helpethe hardye men, for granting it to be true to daye, it may be false to morowe: So that the veritie of this sorte of propositions is only certain in thinges present, or past, and not in thinges to come. The proposition is necessary when the consequent maye at all times truly be sayde of the antecedent: as, all men are mortall. And contrariwise, the proposition impossible, is when the consequent maye at no tyme be sayde of the antecedent: as, A man is a horse. The necessary is eyther of one kynde, or of a diuerse kynde. The necessary of one kynde is when the partes are coessentiall amonge them selues, as when the generall is sayde of the speciall: as, A man is a liuing thing, or the difference of the forme, as, a man is reasonable, or the adioincte of his proper subiecte, as, A man maye laughe. And this sorte of proposition is sometyme reciprocate, when the consequent, not only maye be sayde alwaye of the antecedent, and of all thinges contained vnder the antecedent, but of it self also, so that the antecedent contrariewise may be sayde of the consequent, on the same manner: as Man is a reasonable liuing thing.

number is equall or vnequall. The proposition of diuerse kynde, is when the partes are not coessential: as, A man is blacke or white. And here we haue three generall documentes to be obserued in all artes and sciences. The first is that all the preceptes and rules shoulde be generall and of necessity true: and this is called a documente of veritie. The seconde that euery arte be contained within his owne boundes, and withholde nothing appertaining to other artes, and is named a documente of iustice. The third, that euery thing be taught according to his nature, that is: generall thinges, generally: and particuler, particularly: and this is called a documente of wylsdom.

C A P. III.

Of the simple proposition.

The proposition is eyther simple or compounde. The simple with the whiche a simple sayng is declared: and therefore it contayneth a simple consequent: which yf it do affirme, makethe the whole to affirme, and contrarywyle, yf it denyethe, the whole denyethe: as, fyer burnethe, fyer is hotte,

hotte, fyre is not water. Here, burnethe, hotte, and water, are the simple consequentes: vpon the affirmation or negation of the which dependethe the affirmation or negation of the whole. And this is the first disposition of thinges inuented, when the cause is ioyned with the effecte, as in the first example. Or the subiecte with the adiointe as in the second: Or the disagreeable with the disagreeable, as in the thyrd. After the which maner all sortes of argumētes maye be pronounced (except full comparisōns and distributions) the agreeable by affirmyng, and the disagreeable by denyng.

The simple proposition is eyther generall or speciall. Generall, when it speakethe generally. And here the one parte of the contradiction is not alwayes true, & the other false. For in thinges contingent they maye be bothe false: as, All man are learned: No man is learned. And in thinges also which be not contingent: as, All lyuyng thinges are reasonable. No lyuyng thing is reasonable. The proposition is speciall, when it speakethe specially and of a parte. And here the one parte of the contradiction is true, and the other false. The speciall is eyther

indefinite, or proper: Indefinite when it speaketh of no certain thing: as, Some man is learned, whose generall contradiction is, No man is learned. Proper when the consequent is sayde of some proper name: as, Fabella is fayre, whose contradiction is, fabella is not fayre.

CAP. II II.

Of the proposition compoude,

The proposition compoude is when moe sayinges then one are ioyned togeather by some coniunction. And therfore vpon the affirmation or negation of the coniunction, dependeth the affirmation of the whole proposition: and here the one parte of the contradiction is true, and the other is false. The compoude proposition is eyther congregatiue or segregatiue: The proposition is congregatiue, when the coniunction gathereth, and is eyther copulatiue or conneriue. Copulatiue, when the coniunction is copulatiue, as. Bothe *Eurus* and *Africus* rusht forth. Whose negation and contradiction is, not bothe *Eurus* and *Africus* rusht forth. And here is to be noted, that the veritie of the proposition copulatiue dependeth

pendethe vpon the veritie of bothe partes:
foz yf one parte be false, the whole is said to
be false, as in this example. Bothe man and
beast are reasonable, the whole proposition
is false, because the last parte is false. Here-
to maye be referred the proposition contain-
ing the relation of qualities, in the which
the relation standethe in place of the con-
junction: as.

Suche thing as slepe, and rest on grasse

To wearye men appeare:

The same to me, of thy swete verse

The melodye so cleare.

As thoughe he woulde saye, Slepe is swete
to wearye mē, so is thy verse to me. Whose
negation is,

Not that which slepe, and rest on grasse,

To wearye men appeare:

The same to me of thy swete verse,

The melodie so cleare.

C A P. V.

Of the proposition connexiue.

The proposition is connexiue, whose cō-
junction is connexiue: as, yf thou haue
saythe, thou must haue charitie: Whose ne-
gation is, not althpoughe thou haue saythe,
it folowethe that thou must haue charitie.

Cicero de fratre. Neyther yf a proposition be true or false, by and by it followeth, that causes are immutable. The affirmation significthe that yf the antecedent be, the consequent must be also. The negation or contradiction significthe, that althonghe the antecedent be, the consequent must not be therefore. Wherby we must vnderstande, that whensoever this sorte of proposition is true, it must be necessarye also. The necessitie is knownen by the necessarye connexion of the partes, and not by the veritie of the same: for bothe the partes maye be false, and the connerion necessarye, as this: yf a man be an hourse, he hath fower feete, is a necessary connexion. But if the connectiō be contingent, and only for his probabilitie supposed to be, there aryslethe no necessarye iudgement, but only opinion: as, Terence in andria. Yf thou do that (Pamphile) this is the last daye that euer thou shalt see me. The proposition containing the relation of tyme is hetherto referred: as, when Iustice is mayntayned, then shall peace be in the Realme.

C A P. V I.

Of the proposition segregatine.

The.

The proposition segregatiue is, whose coniunction dothe segregate: and therefore it speaketh only of disagreeable arguments. It is parted into discerning propositions and vniopnyng. The discernyng is, whose coniunction dothe discern. Cicero in Tusc. 5. *Althoughe that by the sence of the bodye, they be Iudged, yet they are to be referred to the spirite: whose negation and contradictiō is, Not althoughe that by the sence of the bodye they be iudged, they are therefore to be referred to the spirite.* This sorte of proposition is true, when bothe the partes is true and discerned also. Otherwyle it is false and ridiculous.

CAP. VII.

Of the proposition vniopnyng.

The proposition vniopnyng, is a proposition segregated, whose coniunctiō dothe vniopne: as, eyther it is night or daye: all lyuing thinges, are eyther man or beast: whose negations are. It is not eyther daye or night: all lyuyng thingeh are not eyther man or beast: Here the negatiō declarethe, that the one parte, or the other is not true of necessitie. For yf the disiunction be abso-

lutely true, it is also necessarie, and the partes opponed immediatlie one to another. Yet althoughe the true disiunction be necessarie also, it is not requyred that the partes separated be necessarie: as, This is a necessarie disionctiō: A man is eyther good or not good: and yet this, (A man is good) is not necessarie: Nor this, (a man is not good:) But the necessitie of the disiunction dependethe vpon the necessarie opposition and disiunction of the partes, & not of their necessarie veritie. The disiunction is somtymes with a condition, as if one shoulde aske, whether is Cleon, or Socrates come? because it was so promysed that the one shoulde only come. And therfore if the disiunction be contingent, it is not absolutely true, but only oppynable, suche as ostentymes we vse in commen speakyng: as, Diuide in Leanders epistle.

Eyther happie courage shall saue me,
Or deathe of carefull lyfe the ende shalle.

C A P. V I I I.

Of the Sillogisme.

A Sillogisme is a dispositiō in the which the question beyng disponed with the
argu-

mēte is necessarilie infered in the cōclusion.
For if the pꝛopositio be doubtfull, it is made
a question: And to pꝛoue the question, we
take an argumēt, & dispoſe it with the que-
ſtion. The Sillogiſme haſe two partes:
one which goethe befoꝛe, another that fol-
lowethe, & maye be called, the antecedent
and the conſequent. The antecedent which
pꝛouethe oꝛ diſpꝛouethe the queſtion, and
haſe two partes: the pꝛoposition and as-
ſumption, otherwyſe called the Maior and
the Minor. The pꝛopositio is the firſt parte
of the antecedēt, in the which the whole que-
ſtio oꝛ the cōſequēt of the queſtio is diſpoſed
with the argument. The aſſumption is the
2. parte of the antecedent, which is aſſumed
vnder the pꝛoposition. The conſequent is
the laſt parte of the Sillogiſme, which con-
tainethe the partes of the queſtion, and con-
cludethe the ſame, and therfoꝛe it is called
the Conclusion: yf any of thoſe partes be
abſent, it is called a mutillet Sillogiſme, oꝛ
Entymema) if any thing be moꝛe then tho-
ſe thre partes, it is called a Proſillogiſme.
Sometyme alſo the order is confounded:
therfoꝛe yf any doubt ſhall ryle throughe
any of theſe thinges, it is good to putto that

to which is absent, and pull awaye that which aboundeth, and last to put euery thing in his owne place.

C A P. I X.

Of the first forme.

A Sillogisme is eyther symple or compounde. Symple when the partes of the question are disposed with the argumēte, so that the consequent be in the proposition and the antecedent in the assumption. The Sillogisme is affirmant, when the proposition & assumption affirmethe: And negant, when eyther the one or the other is negant. Generall, when they are bothe generall: Speciall, when there is but one generall: Proper, when they are bothe proper. The symple sillogisme is eyther mutilate or whole. Mutilate, when the conclusion is brought in after on proposition or on assumption: as,

All men be synners

Ergo Socrates.

And

Socrates is a man,

Ergo hi is a synner.

The symple sillogisme is of two sortes: first the argumentt only goethe before, or followethe

lowethe only. The first sorte then of this kynde is, when the argument goyng before in the proposition sometyme affirmatiuely and somtyme negatiuely, and in the assumption only affirmatiuely inferethe a speciall conclusion: as, in the examples following.

Affirmant generall, as.

Constancie is a vertue:

But Constancie is Confidence:

Therefore some Confidence is vertue.

Negant generall, as:

Follyshehardines is no vertue:

But follyshehardines is Confidence:

Some Confidence therefore is no vertue.

Affirmant speciall, as,

A wyseman is to be prayfed:

But some wyseman is a poore man:

Therefore some poore man is to be prayfed.

Negant speciall, as:

A foole is not alwayes happye:

But some foole is fortunate:

Therefore some fortunate is not alwayes happye.

Affirmant proper, as,

Socrates is a Philosopher:

But Soceates is a man:

Therefore some man is a Philosopher.

Negant proper, as.

Thersites is no Philosopher:

But Therſites is a man,
Some man therefore is no Philoſopher.

But here, in comon ſpeakynge to the ende
we maye iudge the more eaſly, we be to diſ-
poſe thus:

Some Confidence is a vertue, as Conſtancie:
Some is not, as, folyſhe hardines.

C A P. X.

Of the ſecond forme.

The ſecond forme is, when the argument
being conſequent affirmatiuely in the
propoſition or aſſumption, in the propoſi-
tion definitelie: the concluſion is brought in
lyke to the antecedent: as,

Generall. 1.

The troubled man reaſoneth not well
The wyſeman reaſoneth well:
The wyſeman therefore is not troubled.

And Cicero in 3. Tuſcul. *As the eye (ſaye-
the he) being troubled, is not able to ſatisfie his
office verie well: and the reſt of the partes, yea
the whole bodie being moued out of his good
ſtate, is not able to performe his office: euē ſo the
ſpिरित being troubled is not well diſpoſed to exe-
cute his dewtie well and wyſelie, and the dew-
tie of the ſpिरित is, to uſe reaſon: but the wyſe
man*

man his spirite is alwayes so disposed that it maye most perfectlie vse reason, and therfore he is neuer troubled.

Generall 2. as.

Mortall thinges are compounde,

The spirite or soule is not compounde:

The soule therfore is not mortall.

As Cicero Tuscul. I. prouethe the immortallitie of the soule by this syllogisme.

In the knowledge (saye he) of mans soule we maye not doubt (without we be most dull and ignorant in naturall thinges) But there is nothing admixt with the soule, nothing compacte or made of elementes, nothing compounde or dowble: Which, if it be so, suerly it maye neither be put a sunder nor denided, nor torne, nor pluckte in peces. For deathe is nothing els but the departing, separating and denision of those partes, which before deathe were coupled togeather by some copulation.

Speciall 1. as.

The enuyous is not valyante,

Maximius is valyante:

Maximius therfore is not enuyous.

As Dutoe in Elegia 3. dothe conclude,

Ill wyll and spyte full slouthfull vices be,
And neuer dothe to gentle manners tende,
And as the lurking vyper full lowly,

F. iii.

Dothe alwaye crepe out throughe the lowest
ground
But (maxime) thy spirite is valyant
And dothe aboute thy lynage reche I winne,
But yet althoughe thy name be greate I grant
It dothe no waye excell thy swyfte engeynne
Therefore let others ouerthrowe the innocent,
And let them wyshe that all men should them
feare,
Eke let them beare their dartes aboute the poynte,
Wel dyed with bytyng venym shyning cleare:
But (MAXIME) thy howse and familie,
Is well accustomed all prostrate for to mende,
Amonge the which I praye the haretefully,
To nomber me, and so I make an ende.

Speciall. 2. as;

A daunser is Ryotous:
Murena is not Ryotous:
Murena therfore is no daunser.

Which Cicero for Murena, hathe vnder
this forme. *Almost no sober man without he
be madde dothe leape eyther when he is alone,
or yet amonge a moderate and honest companie:
for immoderate daunsing is the companion and
follower of inordinate baketting, pleasante &
delectable places, and shortly of all delytes, and
pleasant phantasies. But thou captiously takest
that which most neader be the extreme of all
vyce: and yet vnawares leauest those thinges,
without the which that vyce is not to be fownde,*

de, for thou shewest no filthy bankettyng, no inopportunate loue, no feasting: no loue of bodye: neyther any extraordinarie expences. And seyng those thinges be not to be fownde, what maye these wordes, voluptuousnes or sensuallitie signyfie and those thinges which be vices? Beleuest thou to fynde the vंबर and shade of ryotousnes in that in the which thou caest not fynde ryotousnes it self.

Proper. 1. as,

Agefilaus is not paynted of Apelles:
Alexander is paynted of Apelles:
Alexander therfore is not Agefilaus.

Proper. 2. as,

Cæsar oppresse the his natyue countreye:
Tullius oppresse the not his natyue countreye:
Tullius therfore is not Cæsar.

C A P: XI.

Of the seconde kynde of Sillogisme.

WE haue hitherto expounded the two sortes of the first kynde of the symple Sillogisme: Now folowethe the seconde. The symple sillogisme of the second kynde is, when the argument definitely goyng before in the proposition, and followyng affirmatiuely in the assumption, the conclusion is brought in lyke to the antecedent.

F. iiii.

Affirmant generall.

That which is iust, is profitable,
 But that which is honest, is iust,
 Therefore that which is honest is profitable:

Which Cicero 2. Offic. concludeth thus,
 The Philosophers of greatest authoritie,
 yea very sharply & honestly haue by cogitation
 distinguished these thre, which be confused. For
 whatsoeuer is iust, that also they esteeme to be
 profitable: and that which is honest, the same
 to be iust: Of the which it is concluded, that
 whatsoeuer thing is honest, the same to be pro-
 fitable.

Negant generall.

That thing which is voyde of all Counsell, can not
 be gouerned by Counsell:
 But loue is voyde of all Counsell:
 Loue therefore cannot be gouerned by any Counsell.
 As Terēce sayeth in his Eunuche almost
 vnder the same forme.

Affirmant speciall.

These Cōsulls which for their vertue are cho-
 sen, ought diligētly to defende the cōmō wealthe:
 Cicero is chosen Consull for his vertue: Cicero
 therefore ought diligently to defende the Com-
 mon wealthe. So the Orator 2. Agrar. con-
 cludeth his owne diligence and care: For
 seying all Consulls ought to haue a greate care
 and

and diligence in keepyng of the common wealthe:
 Those ought most chieffly so to do, who not from
 their youthe, but in open place are chosen con-
 sulls. My predecessors made no suertie to
 the people Romaine for me: They beleued my
 self: It is your dutye to aske of me that thing
 which myne office requyrethe, and to call myne
 owne self into iudgement. For as when I sued
 for this office, none of my predecessors cōmended
 me vnto yow: Euen so yf I offende in any thing,
 there is no shyfte that maye deliuer me frō yow:
 wherfore, if God prolōge my dayes (although
 I am the man who is able to defende the same
 from their mischenous & subtrille conspiracies)
 this I promise vnto yow Quirites, that ye haue
 geuen the charge of your cōmon wealthe vnto a
 vigilant man, & no fearefull fellowe: To a di-
 ligent man, and no Coward or feyntharted.

Negant speciall.

He that deceyueth a louyng mayde is not to be
 prayfed:

Demophon is a deceauer of a louyng mayde, as
 Phillidis:

Demophon therfore is not to be prayfed.

Phillis thus inferethe in Diuide.

For to deceaue a mayde of tender age,
 Which trustethe in thee, it is no vassalage,
 Nor craftie gloire: For her symplicitie,

Had rather haue the constant loue of thee.
 I Phillis bothe a louer and a mayde,
 Am by thy wordes (false Demophon) deceaued:
 God graunte therfore which dwells in heuē's hyc,
 For thy decepte, that thou rewarded be.

Affirmant proper.

Octavius was Cæsars heire:

I am Octavius:

I am therfore Cæsars heire.

Negant proper.

Anthonius is not Cæsars sonne:

Thou art Anthonius:

Thou art not therfore Cæsars sonne.

C A P. XII.

Of the compounde Sillogisme.

AS yet we haue intreated of the simple Sillogisme: Now followethe the compounde: The compounde Sillogisme is, when the whole question is the one parte of the proposition affirmant and compounde, and the argument the other parte. But the arguement is somtyme consequent to the antecedent of the question, and somtyme it is the other whole parte of the proposition: and than it is only assumed in the assumption. The compounde sillogisme is eyther ioyned or disioyned. The sillogisme ioyned is a compounde sillogisme, whose propo-

proposition is ioyned with this coniunctiō,
if, and suche others, and is of two sortes:
The first affirmethe the antecedent, & con-
cludethe the consequent, as Cicero conclu-
dethe. 2. Diuinat.

If there be Godds, there is a diuination:

But there are Godds:

Ergo there is a deuination.

Cicer. 3. offic. Suerlye yf nature prescribe
that man shoulde wyshe the commoditie & fur-
therance of man, whatsoener he be for that
he is man, of necessitie it is required according
to the self same nature, that the vtilitie and
proffit of all be comon: Which yf it be so, we
are contayned all vnder one lawe of nature:
And yf this be also, truly we are forbydden
by the lawe of nature, that one shoulde misuse
another. But the first is true, therfore the last
is true. Here often tymes the same is not as-
sumed, but some thing greater. I. Catal.
Yf thy parētes shoulde feare thee & hate thee,
so that thou couldest by no meanes appease thē,
I beleue that thou wouldest get thee some waye
out of their sight. Now thy natyue countrey,
which is the mother of vs all, bothe hatethe &
feareth thee, & knowethe that thou thynekst
nothing but her destruction and ruyne: Shalt
thou neither feare her auctoritie, neither shalt

thou followe her Iudgement, neither shalt thou be a frayd of her mightie power? The same sorte of concludiſg is, when the proposition containethe a relation of tyme, as Oenone concludethe her error of folyshenes.

When Paris maye withowt Oenone be,
Then Xanthus shall run backward vp the vale:
Turne Xanthus, turne, run fluddes backwardly,
For Paris dothe withowt Oenone dwell.

The secōde sorte of ioyned Sillogisme pullethe awaye the consequent, that it may pull awaye the antecedent also.

Yf a man were immortall, he woulde be a simple substance, without composition of elementes:

But he is neuer without the mixture of elementes.

He is neuer therfore immortall.

Alexander the greate asking one of his wyse men by what meanes a man might be God:

Yf (said the wyseman) he shall do those thinges which a man is not able to do.

Of the which answer I make this sillogis.

Yf a man would be God, he must do that which is impossible for man to do:

But the consequent can not be:

Nor yet the antecedent therfore.

C A P. XIII.

Of the disioined sillogisme.

The disioined sillogisme is a compounde sillogisme, whose proposition is disioined:

ned: And is of two sortes: The first takethe awaye the one, & concludethe the other: as,

It is eyther night or daye:

But it is not daye:

It is night therfore.

Cicero for Cluentio. But when this choyse was offered to hym that eyther he shoulde iustly and godly accuse, or dye cruelly and unworthely: he choseth rather to accuse how soeuer he might, then to haue dyed after that sorte: as he woulde saye.

Eather he must accuse or dye:

He wyll not dye:

He wyll accuse therfore.

The second sorte of distoined sillogisme takethe one in the proposition for the most part affirmant, and pullethe awaye the rest: as,

It is eyther night or daye:

It is daye:

It is not night therfore.

And sometyme the proposition negant, after this forme,

It is not bothe night and daye:

But it is daye:

It is not night therfore.

CAP. XIII.

Of the methode.

The methode is a dispositiō by the which amonge many propositions of one sorte, and by their disposition knowen, that thing which is absolutely most cleare is first placed, and secondly that which is next: and therfore it continually procedethe from the most generall to the speciall and singuler. By this methode we proceade from the antecedent more absolutely knowen to proue the consequent, which is not so manifestly known: & this is the only methode which Aristotle did obserue.

C A P. XV.

*Of the illustration of the methode by
examples of artes.*

The chiefe examples of the methode are found in artes and sciences: in the which although the rules be all generall, yet they are distinct by there degres: for euery thing as it is more generall is first placed. The most generall therfore shalbe first placed: the next shall followe these which be immediately cōtained vnder the general, euery one orderly vnto the most speciall which shalbe last disposed. The definition therfore as most generall, shalbe first placed: next followeth

loweth the distribution, which yf it be manifold, and of diuers sortes shalbe first diuided into his integrall partes, next into his formes and kindes. And euery part and forme shalbe placed and described in the same order & place which he had in his diuision. It shalbe expedient also if the prolix declaration part them far a sonder, to gather them by a short transition, for that doth recreate and refresh the auditor. But that the matter may be the more easily vnderstanded we must vse some familiar example. If thou wilt aske (hauing all the definitiones, diuisiones, and rules of Grammer writtē in diuers tables, & mixt out of all order) what part of dialectick teachethe thee to dispoſe orderly these rules so confunded: first thou hast no neede of the places of inuention, seeing they be all ready found out: neither hast thou neede of the first disposition of propositions, seeing they are dispoſed al ready: neither of the second disposition, which is the iudgemēt of the sillogisme, seeing all thinges which might fall into controuerſie is proued and concluded: only the methode doth remaine. The Logician therefore by the lyght of this artificiall methode, shall

take a part out of this confused masse the definition (for it is most generall) and place it first of all: As, Grammer is an art which teachech to speake well and cōgrusly. Then shall he seeke out of the sayd masse the diuision of grammer, & shall dispoñe the same in the second place: Grammer is parted into two partes, Etymologie, and syntax. And thereafter he shall find out the definition of Etymologie, to the which he shall giue the thizde place. Then he shall seeke out the partes of the Etymologie, & first the most generall as letters: next syllabs & wordes. Hauing the partes, he must seeke the formes: as wordes hauing number, & without number. And last he shall knyt and ioyoe togeather with short & apt transitiones the end of euery declaratiō with the beginning of the next. And so hauing defined, deuided & knyt to geather the partes of the Etymologie, he shall make euery thing moze manifest and playne with most fitt and speciall examples. And after the same order he shall intreate the syntax. This is a generall methode obserued in all artes.

C A P.

*Of the illustration of the methode by
examples, of Poetes, Orators, and
Historiographers.*

WE doo not only vse this methode in the
declaration of artes and sciences, but
in the expounding of all thinges which we
woulde plainely sett forth. And therefore
the poetes, orators & all sort of writers how
oft soeuer they purpose to teach there audi-
tor, doo alwayes follow this order of metho-
de, althoughe they do not euery where insist
therein. Virg. in his Georgicks parted his
matter as we haue sayd into fower partes: &
in the first booke he intreateth of common &
generall thinges, as of Astrologie, and
thinges engendred in the ayer, & of cornes
and there manuring, which is the first part
of his worke: then he vseth a litle transition
in the beginning of the second booke:

This much is spoke of sterres and husbanding:
Now will I thee Bacche begin to sing.

Next he writeth generally of trees, then
specially of vines: the second translation
is put in the thirde part, but more imper-
fect and without the conclusion of the thirde

booke, of oxen, hozs, sheepe and dogges:

Eke thee great Pales the goddes of pasture:
And thee Apollo of sheepe the gouernour,
At Amphysus with praises I will sing.

And last the third trāsitiō of the fowrth part
is put in the begnining of the fowrth booke:

Now by and by with songe I will you shewe
Thuplandish giftes of hony made of dewe.

Here therefore we may see that the poet
hath studied to place the most generall in
the first place, and the next generall in the
midest, and the most speciall last of all. So
doth Duide in his fastes first propone the
sonne of his worke, and shortly after parte
the same: and last hauing declared the par-
tes, knytteth them together with short trā-
sitions: the Orators also in there proemes,
narrationes, confirmationes, and peroza-
tionnes labour to obserue this order which
they call the methode artificiall & naturall.
Here Cicero first proponeth the matter and
next parteth it. *Thou hast bene this fowerten
yeares questor (sayeth he.) Cn. Papyrius being
cōsul: & I accuse thee of all thinges which thou
hast done frō that daye to this daye: there shall
not be one hower found voyde of thy theft, ma-
litious doyng, crueltie, and mischief. Here is
the*

the sonne: now followeth the generall partition. All the yeares (sayeth he) are spent eyther in the office of the questure: in the ambassade made in Asia: in the office of the preture pertaining to the towne: or in the office of the preture amonge the Siciliens. And therefore into these fower partes my whole accusation shalbe parted. Of the which fower partes, and the least member of euery part he intreateth afterwarde, euery on in his owne order and place. And in the thirde oration knytteth togeather the first three partes with transitiones. Now (sayeth he) seeing I haue shewne his office of questure & first dignitie to be full of theft & mischieuous doing, I pray you geue care to the rest. Then after he had shewne the faultes of the Ambassade, followeth the transitio to the office of the preture. But now let vs come (sayeth he) to that worthie preturie and to those faultes, which be more manifest to those that be here present, then to me although I haue studied & prepared my selfe to declare the same. This transition is more imperfect lacking an epilogue. And last in the beginning of the fowerth oratio he maketh such a transitio to the fowerth, part which is of the preturie amōg the Siciliens.

There is many thinges (honorable Iudges) which of necessitie I most pretermitt, to thede I maye speake a litle of these thinges committed to my charge. For I haue taken vppon me the cause of Sicilia, that charge hath pulled me to this busines. So Linius in the beginning comprehendeth the some of senentie yeares, and therafter deuiddeth the same by decades.

CAP. XVII.

Of the craftie and secrete methode.

This methode then in dyuers enuntiations of one kynde, being knowne eather by there owne disposition, or the disposition of the sillogisme shalbe obserued how often soeuer the matter is clearly to be vnderstanded: But when with delectation or some other motion thy chief purpose is to deceaue the auditoꝝ, then thou shalt put some thing away which doth appertaine to thy matter, as definitions, diuisions and transitions: & set in there places thinges appartaining nothing to the matter: as digressiones from the purpose, & long tarying vpon the matter: but most chiefly see that in the beginning thou inuerte thy order, and place some antecedentes

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cedentes after there consequentes. And surely this more imperfect forme of methode in respect of the exact rule obserued in the other, is not only mutilate by reason of the taking away of some of the matter: and redoundeth by the eking to of thinges extraordinarie: but hauing some degrees of the order inuerted, is preposterous and out of all good fashion and order.

FINIS.

FAVLTES ESCAPED.

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					terrogation.
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